A STUDY OF THE PRIMARY CHILD

MARY THEODORA WHITLEY

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A STUDY OF THE PRIMARY CHILD

By
MARY THEODORA WHITLEY

A Textbook in the Standard Leadership Training Curriculum, Outlined and Approved by the International Council of Religious Education

SPECIALIZATION SERIES

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EDITOR'S INTRODUCTION

In the field of leadership training a number of evangelical denominations and state councils are cooperating through the International Council of Religious Education in a systematic effort to prepare teachers and leaders more adequately for the responsibility of leading and teaching. Among the objectives of leadership training adopted by the coöperating groups are the following: (1) that the teachers and leaders in our Church Schools shall be as well prepared, grade by grade, as are the teachers in the public schools; (2) that the minimum training required of teachers and leaders shall be at least that represented by the Standard Leadership Diploma.

The Standard Leadership Training Curriculum, as planned by the coöperating denominations and approved by the International Council, is organized on the basis of subject units, each unit representing not less than ten periods of study and discussion. The successful completion in a recognized training agency of twelve of these units as a minimum is necessary to secure a Standard Leadership Diploma. Of the twelve units nine are required and three are elective. Of the nine required units six are general units and three are specialization units. Specialization depends upon the department of the Church School in which the leader or teacher is engaged.

"A Study of the Primary Child" is in the field of

Primary Department specialization. Of the four specialization units for Primary workers three are required and one is elective. This subject is one of the required units. The textbook deals primarily with the capacities and normal development of children in the years of middle childhood. The special topics treated are indicated in the table of contents.

Textbooks of the Specialization Series are prepared under the general supervision of the Editorial and Educational Committee representing the denominations that coöperate in the Leadership Training Publishing Association, an organization formed for the specific purpose of publishing the textbooks of the Leadership Training Curriculum. Editors, educational secretaries, and publishers, of coöperating denominations, through this medium of coöperation, unite in the production of the textbooks of the Specialization Series for use in the denominational and interdenominational agencies of training. Textbook writers are chosen on the basis of experience and training in the field of specialization with which the textbooks deal.

"A Study of the Primary Child" is a rewriting and amplification of a text of the same title published in 1922. The widespread use and general approval of the textbook in its briefer form is a sufficient guarantee of the welcome that will be accorded the present volume. It treats of one of the most important subjects in the religious education of children.

Wade Crawford Barclay,
Chairman, Editorial and Educational Committee, Leadership Training Publishing Association.

CHAPTER I

PRELIMINARY STUDIES OF OUR CHILDREN

You are going to teach some day in the Primary Department of the Church School, or you are perhaps already helping there in some capacity. Others more experienced in the field have impressed upon you the necessity of knowing at least three things: (1) what you are going to teach—the aims of religious education; (2) how to set about teaching—the means and methods to be employed in attaining these aims; and (3) the little people themselves, their nature, their needs, their possibilities of religious experience. This book is to help you in the third of these.

If you have been fortunate enough to take the various units of the Standard Leadership Training Curriculum in their intended order you have already made a study of the pupils in a general way, and have read one or more books on child psychology. Our present task is to consider more specifically the characteristics of children between the ages of six and nine, rather than to deal with general principles of life development. We hope to discover what are the special opportunities of the teacher for guiding that development during these three years, and to gain a few suggestions on the methods of teaching and also on the curriculum. Some of the general facts studied earlier we may well review briefly, but in the main

we must endeavor to be specific in our descriptions and discussions.

Although we have all been children we do not always remember just what the child's point of view is; and, with the many changes of growth and development in our bodies, it would be surprising indeed if we could keep the "feel" of what it is to be seven years old. So we need to open our eyes and look closely at the ways children of six to eight behave. How do they talk? What emotions do they feel and when and how do they show them? What are they most interested in? How much can we expect of them? These and similar questions we must ask ourselves.

This first chapter is to discuss, not so much how they act and feel, as why they are so constituted that they behave as they do. For instance, all children talk and laugh because they are born of human rather than animal parents; but some children laugh very seldom, either because they are of a race where laughter is infrequent or because their social inheritance and environment have been unfortunate, or because they have inherited feeble bodies which do not help toward that basic sense of well-being which goes with laughter. Similarly, some children talk at an earlier age than others because in their ancestry are factors producing this result. So, in addition to knowing facts that are generally true of all human beings, look at the little group intrusted to your care and try to find out just what each child is like.

Heredity

Racial Stock. The first piece of information we get about a class of pupils is, of course, the names.

Angelina Casassa, David Hecht, Andy MacDonald, Katie O'Connell, Mildred Smith, Walter Van Arsdale, Irving Wolowitz are some that greet us. What may that tell? That the ancestry of these children is not alike. Some think that ancestry is responsible for about nine tenths of a child's mental make-up and temperamental peculiarity. By ancestry is meant, not just the father and mother, or the family tree in the male line such as we used to find in our history books, but all the four grandparents, eight great-grandparents, sixteen great-great-grandparents, and so on in ever-increasing ratio. The farther back he is, the more any one ancestor's influence is mixed up with that of all the others. In any case you could not find out much about him, whereas by getting acquainted with the characteristics of the parents you have the key to about one half of those of the child. One quarter, it has been estimated, comes from the four grandparents, and the remaining fourth from all the ancestors farther back. If the stock is pure and there has been much intermarrying, the children in one family will be more alike than if there has been very mixed ancestry. Strong opposing traits in the ancestors may show in conflicting tendencies in the same child; or one child may inherit one trait and his brother the other, just as we occasionally see a person with one eye hazel and the other blue, but more often see one child with blue eyes and the sister or brother with hazel or brown eyes. Nervousness, artistic ability, superior reasoning power, musical talent, a love of domineering, a streak of cruelty, general stupidity, laziness—all these are inherited traits just

as truly as the color of one's eyes, the shape of one's finger nails, or a weakness in one's gland action.

Suppose you have, in your department or class, children of various races and nationalities. You might easily find the Scottish and Jewish children in the third grade younger than the Italian. The Irish would in general be more sociable and fun-loving than the Jewish. The Swedes and Chinese might appear relatively stolid, while the Portuguese and Negroes would be talkative and excitable. The Negroes might read music better than the others. Possibly the Italians would sing better. Some few of the American or German children might tend to play alone, while the Negroes seldom would. We should always try, however, to estimate each child's character and temperament for what he is as an individual. Individual differences are very great in any nationality, even in one family. Our task, in any case, is not to judge a child by ourselves or by any preconceived idea of what the members of his race in this country are like, but as carefully and objectively as possible, so that we may take note of the strong and weak points in his total make-up, and help him in the wisest way.

So far as temperaments go we have no convenient exact measuring device; but we could get a consensus of opinion as to how to rate people on a scale, for example, of zero to ten, for such traits as talkativeness, excitability, artistic sensitiveness, sociability, and the like. On such relative scale we should scarcely find Swedes, Dutch, Italians, Chinese, and Mexicans rated equal. Traits that make for group leadership, or that are involved in scientific research, may some day be analyzed and successfully measured. At pres-

ent we could find out weak points in the older children's make-up by the use of certain written tests; but these are not suitable for younger children. So we must train ourselves carefully to observe those things that are significant in helping or hindering a child's religious growth.

Knowing something of the general ancestry of the children, then, may prepare us to expect certain strengths, or weaknesses in them. The nearest ancestry of all, the parents, must be included in our study by all means. From them we can get, by direct observation, much that will account for any child's individuality. Remember, of course, that what is crudely evident in the little child may have been greatly changed by development or repression in the parents. Also, what is clearly characteristic of father or mother may be dormant in the child, waiting until he is in his teens before it will show very much. Therefore, appearances may be misleading, and may cover up the deep, inherited resemblances of children to their parents.

Personal Variations. It has been said that no two leaves on a tree are exactly alike, in spite of their identical heredity; and we know that among five or six puppies or kittens all born at the same time there are noticeable differences. We observe even more striking variations among five or six children in one family, born at different times. Even in the case of twins who may look confusingly alike we do not find identity, and we do find differences in temperament, in ways of looking at things, in amount of initiative, in perseverance, in sense of humor. Thus, although we may expect bright children from parents

who are superior intellectually, and dull children from inferior parents, and though we may account for vivacious, stolid, timid, bad-tempered offspring, yet the possibilities of mixture of traits are so infinite in number that, after having learned everything possible from contact with the parents, we still have left the task of observing the child in particular. Every child is, in truth, an individual study, deserving our sympathetic, intelligent attention.

Sex Differences. The names of the class tell us also the sex of each of the children, and that helps us to expect some definite differences in their behavior. Boys and girls do not react quite alike toward other people and things. On the whole, boys will be more interested in constructive work with carpenter's tools than will girls, and will seldom choose to play with dolls after they are seven years old, except in such forms as puppet shows, tin soldiers, and the like. By the time they are eight, they object to endearments or caresses in public and already somewhat shun the society of girls. Girls are more interested in their own clothes, in color, in the appearance of things they make. Their play, as we shall see later, is different in several respects from that of boys. They learn to spell rather more easily than boys, but there is not so often one girl who stands out as markedly superior, intellectually, as there is one boy. Brother and sister are quite likely to be different, then, purely because of difference in sex.

Age. The next piece of information we usually get in our records is "age last birthday." That is really better than saying simply "age," for there is more than one age to be considered. The one we record

is the *chronological age;* but in addition we should notice the *physiological age.* By this term is meant the general maturity of the body, the safe development of the nervous system and various glands and tissues. Children are not all alike at six years old. Partly because of the kind of bodies they have inherited, and partly because of the care they have had in the way of exercise, suitable diet, freedom from disease, children differ so much that educators now try to determine the physiological age, to decide whether a child is old enough to go to school. An index of the physiological age is found in the relatively gelatinous or hard condition of the bony structure, which can be conveniently determined by taking a radiograph of the bones in the wrist and hand. As a rule, we find girls rather older, physiologically, at six, than boys. Poorly nourished children are found in all walks of life, coming from well-to-do as well as from poor homes. Any such child—also any child with a history of adenoids, infantile paralysis, or even measles or scarlet fever—is likely to be backward, physically, at six years old, even if not more seriously handicapped. Sometimes this may show outwardly in slightness of build and small stature; but this alone is not a safe guide, for the stature of the short child may be the result of having short parents rather than of immaturity.

Next, we take account of *mental age.* This may appear roughly in our secretary's records if there is a note of the child's grade in school. For instance, an eight-year-old child in the first grade and another in the advanced fourth are, if correctly placed, obviously unlike in school achievement; and the reason

for this is, most probably, a difference in mental age. An exact determination can be made by the use of intelligence tests such as the Terman revision in the hands of a properly qualified psychologist, just as the anatomical age can be determined by the expert with the X ray. One child may be easily half again as intelligent at six as another; and by the time both are eight the one who is superior will have been able to gain more from his training all along, so that the two are more unlike than they were before. Thus suppose John and Norman, both aged six chronologically, enter the first grade. Tests show that John is six mentally, and Norman is seven mentally. Norman will do more in a school year than John, and may be placed in a rapid-moving division of the grade. By the time both are eight and a half chronologically, John will be eight and a half mentally, and probably halfway through the third grade. Norman will be nearly ten mentally, and finishing the fourth grade. What shall we do with them in Church School? Shall we promote them together, or at the rate each deserves?

You next want to ask, How old is each socially? What of the development there? As yet we have no such definite measuring devices for *social age* as we have for physiological and mental age, though we are beginning to try some out. Here a study of the child's self-control as he reveals himself in his talking and his play will be helpful, and by acquainting ourselves with his home and school background we may estimate what are his probable ideas of right and wrong. The age of the children with whom he prefers to play is also some indication of his social development.

There is a positive relationship between superiority mentally and morally. This need not be facetiously explained by saying that bright people are smart enough not to get caught and sent to jail; rather we might say that bright people have at least the sense to analyze a moral problem, the ability to form ideals to guide them in adjusting their conduct, and the judgment to profit by social experience. Practically, it should mean that we demand better than average behavior from the more clever children, and expect them to learn good habits more quickly than the less gifted. Since they can form ideals sooner than the less gifted it is doubly our duty to see that these ideals are worth while. We must be careful, too, to keep them busy in helpful occupations and see that their capacities for leadership are wisely directed.

Environment

General Conditions. What else do we find out from the class record? The addresses of the pupils, which may tell us something of the economic status of the family. In a broader way we may be sure that the everyday surroundings of those who live on a farm, by the seashore, in restricted suburbs, in the mountains, on the plains, in a hot climate, or where there are long, heavy winters, will be different enough to affect the children in habits of thinking and behaving as well as in the knowledge they possess. City children pick up a very different kind of information from that which children in a small town possess. Homes where there is poverty and ignorance are different from those where there is economic stress but high culture. On the other hand, mental cheapness

may accompany any degree whatever of material prosperity; so may the finest of moral ideals. These things can only be inferred from the bare address. Really to understand your pupils will involve a visit to the homes to learn something at first hand of their daily life and the influences they meet. Here are some questions for which definite answers should be sought in order to know what to expect from any child and how best to help in training him:

Family Life. How much time do the children spend with the rest of the family? Are the mothers and fathers comparative strangers to their children, or trusted companions? Are the parents well-informed or ignorant, æsthetically cultured or cheap and tawdry in their tastes? How do they spend their leisure time? What are their habitual recreations? Do they attend church? Are they active in any form of church work? Are the parents in harmony with each other, or is there constant friction, suspicion, impatience, sarcasm, in the atmosphere of the home? How are the children treated? What sort of actions on their part are regarded as smart, as silly, as amusing, as annoying? Are they held to any responsibility? Are they given money whenever they ask for it, or is there a regular weekly allowance? Have they a definite bedtime? If so, what is it? Are they punished when the mother is irritated, or when there is justification for it? Are the children nagged? Are they allowed much freedom? Have they a place at home to play? Are they taught to respect the property of others? What are the sleeping arrangements?

All these things, together, will make the great-

est kind of difference in the moral development; and it would be wise to know something of the family life in order to know what to expect from any child, and how best to train him. Further, you will want to know if the children have been taught to pray, and if anyone tells them Bible stories or sings hymns with them. What do the family do on Sundays? Is there any religious observance at home, such as grace before meals, family worship? Is it natural to refer actions to a high standard, or is God kept out of the conversation?

Companions. The age and sex of children's playmates will influence their social growth. Children who are the oldest in a family with younger members, for whom little acts of service have been rendered with mother's supervision, are more likely to bear responsibility well than those who are themselves the youngest of the family group. These latter, however, get the benefit, not only of the training given directly to them but also of that previously given the older children, which has made a social tone in the home, setting standards which are more readily accepted since others are seen to conform to them. An only child is at a double disadvantage in this way, as is a child who has had playmates of only one sex.

Jean, eight years old and the oldest of five children, easily takes charge of the youngest ones, amusing them, restraining quarrels, issuing orders and advice. She can wash and dress the two-year-old, set the table, wash the dishes, go to the grocer's with a written list, pilot herself and two others to school over three traffic points. Mabel, in the same street,

also eight years old, is the youngest of six who range in age up to twenty. She depends on ten-year-old to amuse her, is fretful at the teasing of the older ones, retaliating by impish tricks. She likes twenty-year-old to "baby" her, gets continual help in dressing herself, has her meat cut up for her at table. Jean's mother has looked to her for help, and developed her thereby; Mabel's family have treated her as the irresponsible baby she bids fair to remain for a while.

Public School. Most little folks are entering the new world of school by six; and certainly by the time they are eight we shall find all the children caught up into the organized educational system. Here more and perhaps strange ideas have been set up, new habits of attention required, new ways of acting in concert with other children. Definite tasks have been set in acquiring skill in using the hands and eyes and tongue; new realms of thinking, in stories, in number work, in nature study, are being opened up. Both in the schoolroom and on the playground the children are in contact with many more of their own age and older than they have ever been thrown with before. If they are by nature shy they may be neglected, or put upon generally, or teased, so that the timidity is increased. Conversely, bolder children may find easy conquests of others and become too aggressive. Quarrelsome and mean-natured children find others disliking them, they know not why; and in resenting afresh this attitude of their mates they may have their own unfortunate traits strengthened.

To sum up: The more you can get acquainted with the play life, school life, and family life of your

group the better you will be able to understand each one in it, and to help towards a healthy growth.

Methods of Child Study

How Does One Study Children? What are the methods? Indirectly, by reading the results of other people's studies we get invaluable source material. The books suggested in the bibliography in the appendix of this book should be available for class use, and may well put you on the track of more detailed study. Reminiscent biography, fiction by good interpreters of children's ways of feeling and thinking, may be quite as helpful for you as statistical accounts of experiments and tests. The student of child nature, whether teacher or parent, needs attitudes of sympathetic approach in addition to bare knowledge of facts, and that is where the fiction and biography may help.

Besides reading others' work, however, you will want to make some *direct observation* yourself. This may be in the form of a *case study,* or a *group survey.* For the former, select some one child and during the weeks of this course follow him up in all his activities, finding out all possible about him, by school records, conference with parents, interviews with him, unobtrusive watching of his playtime, questionnaires, tests if possible. Note what he does, when, in response to what. Be careful not to assume an interpretation. For instance, avoid saying, "He was a naughty boy." State instead exactly what he did, and after what provocation. Even if there is no apparent cause for an act, do not record that "for no reason at all John did so-and-so"; there is a reason, and patient investi-

gation may reveal a cumulative series of incitements to action. Observe the experiences that lead up to the child's action, and try to discover the motives, the ideas, and the purposes which influence him. Secure letters or stories he writes; keep note of questions he asks, stories he reads and likes. Get a time schedule showing what he does hour by hour during five sample days at intervals of ten days or so.

For a *group survey,* observation more limited in its scope but made many times of different groups may provide a definite answer in general terms to such questions as "What are the chief difficulties eight-year-olds have in dramatizing?" "How often, on the average, will they want to hear a given story told before they spontaneously suggest dramatizing it?" Some practice in each of these sorts of observation should be obtained by you during this course. To be expert in either means great care, and skill in the use of various devices of tabulating, scaling, rating, using statistics, and so forth, after tests and experiments have been made. Though not experts, you must use great care in recording, and make every effort to use valid scientific procedure.

Case Study

1. Go through the questions suggested in this chapter. Mark any you will undertake to get answered about any one child. Be ready to report in three weeks' time.
2. Plan to spend a morning in the grade room where your selected child attends school. Watch his reactions (*a*) to the various teachers; (*b*) towards his schoolmates; (*c*) in his learning work. What additional light do your observations throw upon his characteristics?

Group Survey

1. Go through the secretary's files of your Primary Department. What facts about the whole group do the records

show? What additional facts could be advisably ascertained and entered?

2. Make an age-grade distribution of all the pupils:

(*a*) For example, take all the children between eight and eight and a half, and put down for each the grade in day school in which he is. Count up how many are in each grade and arrange your results in tabular form, thus:

Grade	Ia	none
"	Ib	1 child
"	IIa	2 children
"	IIb	3 "
"	IIIa	6 "
"	IIIb	5 "
"	IVa	2 "
"	IVb	none
"	Va	1 child

Do this for each half year of age.

(*b*) Reverse the process. Take all who are reported in Grade IIb, for instance, and enter the age by the nearest half year. Count how many there are of each age and arrange in tabular form, thus:

6½	years	1 child
7	"	1 "
7½	"	7 children
8	"	4 "
8½	"	3 "
9	"	1 child

Do this for each grade of the Primary School.

(*c*) Compare your third-grade list with the public school's third grade, for placement of children. Carry on these three types of age-grade study, at two different times of year, say in early November and in April, and see what the shifts and displacements have been. What does this suggest about: (*a*) your Church School grading? (*b*) brightness or dullness of particular pupils?

Book Study

1. Outline this first chapter.
2. Define or explain physiological age; mental age. Consult the glossary at the end of this book for any other new terms.

Additional Reading

Here, as after every chapter, the numbers refer to the titles in the bibliography at the end of the book, on page 181.

1. Chapter II; pages 122-125.
8. Chapter XIV.
9. Chapter IV.
12. Pages 268, 269, 336-343.
13. Page 102.
15. Chapter VI.
17. Pages 304-309, 322-326.
18. Pages 30-48, 83-90.

CHAPTER II

MOTIVES AND INTERESTS

Fore Exercise

Think back to the time you were seven years old. Recall where you were living and with whom. Spend ten minutes at least trying to get back to the scenes and events at that time. Note down what comes to mind readily. Is it an emotional feel? If so, what? Is it a recollection of things you wore, ate, played at, saw? Is it the people you liked and disliked?

Action and the Drives Behind It

Approval and Disapproval. Among the strongest influences on social behavior is the expression of approval and disapproval by others. At any age this expression of approval or disapproval acts, respectively, as a spur or a check to conduct, but there is considerable difference at various ages as to who those "others" are. At present we will note merely that the word of praise and encouragement is really vital to the social growth of these little folk, and that the consciousness of disapproval can produce keen misery.

Eight-year-old Anna, who in habitually disagreeable ways spoiled the play of the group, was temporarily cured by being separated from the rest, "put in quarantine," as the teacher phrased it, after discussion and group decision. A week later when a

similar mood came upon her she was reminded of the former treatment. Resentfully she said she didn't care, would not come to the play hour any more, would join another group, and so forth. Regretfully she was told that this would scarcely do, that other children would not care to have her either, whereas her present playmates would welcome a pleasant, healthy-natured child. She hung about, watching the fun, and finally tried to join in unobtrusively. Checked by the leader, she said she was "all right now," and asked to be allowed to join the game. The matter was referred to the children, who said they would be glad to have her back, "if she'll be nice."

Notice that a real experience of the disapproval was necessary; then the memory of it served as a means of later self-control and group adjustment. Notice, further, that though the atmosphere of approval or disapproval can be easily felt, the expression in words of others' judgments is necessary to clarify and reenforce children's ideas of what is socially desirable or the reverse. "I was good, wasn't I? I shared my maple sugar with the others," said a small boy to his teacher after a picnic outing. Following a noisy dispute with her cousin, seven-year-old May was sent to sit by herself. Mother would not speak to her beyond saying that she was naughty. After fifteen minutes of strained silence and many reproving looks May became hysterical, crying, clinging to mother's hand as she passed, longing to be in favor again, and not clearly understanding why she was in disgrace. In this case, if let alone, with a gentle request to be more quiet, the children would probably have settled

the difference themselves. They were not aware of the noise they had been making which proved so disturbing to their elders and drew attention to the everyday sort of argument they were having.

Showing Off. The desire to get approval may lead to the sort of behavior we call showing off. Among our smaller ones we hear constantly, "Watch me; see me do it," and after any special effort demanding physical skill there is sure to be a clamor for recognition. To get attention is all-important, and if it cannot be done in one way it will be done in another. This effort to gain attention often leads to various tricks and actions undesirable from our point of view. Much of the "queer" conduct, the antics, the silly sayings, even some of the mischief, are not really so unaccountable as they seem. They are due to strained effort to gain notice, and must be so interpreted. If annoying other people is a more effective way of being attended to than being obedient, then it is easy to foresee what will happen. If boisterous, vociferous behavior brings results when quiet courtesy does not, there is no difficulty in telling what sort of class conduct will become habitual. Better even a reproof than no acknowledgment whatever of eight-year-old's personal presence!

Since the reward for display is to be noticed, the way to help children to distinguish between acceptable and nonacceptable displays is to emphasize the former and refuse to notice the latter. This last is not easy, for it probably irritates us somewhat, or amuses us, so calling out our natural response of noticing the child in spite of our determination to pay no attention. Then, too, if we do not notice the

child he may redouble his efforts to gain attention, go through a whole repertory of tricks. Who has not known some such experience? What such a child needs is a legitimate way of gaining attention. Meantime, to check the undesired performances, if we are forced to pay attention at last, a sharp reprimand and immediate, complete segregation should be resorted to rather than a sickly frown and appealing expostulation. A general explanation is needed of the ideal that any child's action must be worth the attention of other people, must contribute in some way to the aims for the time being, before he is free to interrupt or draw attention especially to himself. Then, specifically, notice must be taken, with approval, of a socially helpful act of any child; and ways and means can be discussed and opened up before the children so that they can learn what to do. For a parallel in gospel teaching we can treat one of Jesus' temptations as a refusal to show off when it would do no good to anyone.

Companionship. The segregation practiced above shows the use of still another incentive to action, namely, the *desire to be with other people.* Children like to be in the company of others, even if not actively engaged with them in the same occupation. It is true there are times when they like to play alone, and there are dreamy, imaginative children who are content to spend much time by themselves; but even they enjoy the presence of others fairly often, and most children desire it a great deal. Hence, to be forcibly deprived of it is a punishment. In these years there is an increasing preference for companionship of like age. Adults are all right in their way; but

some of their ways are so different from the child's that they can never be wholly satisfying to an eight-year-old. Even an only child, happy with grandparents, parents, aunts, and uncles may feel the need of sharing thought, fun, and experience generally with those of his own mental level. Certainly he needs child companionship, if he is to grow up well balanced socially.

Harold, kept by himself in a home of wealth and snobbishness, was impelled to run away several times when about eight, to play with boys a few streets away. Punishment did not deter him, severe restraint only aggravated the emotional condition, until, fortunately, his parents were prevailed upon to provide child playfellows. Edward, always a precocious child, was allowed no free playtime with other children. At eighteen he is lamentably unable to adjust himself socially in a group.

Being with other children leads before long to comparisons, and comparisons, in turn, to rivalry. One factor in this is the upsetting of previous ideas and habits, so that we often hear a sort of bragging match, as to "the way we do at *our* house," or the number of things "my mamma has," or the wonderful things "my daddy can do." Another factor is the jealousy inspired in a child by seeing the next child enjoying something he does not himself possess. Another factor is a crude imitation, plus a desire to secure, each for himself, all the satisfaction possible out of an activity.

Desire to Excel Others. When a person acts as others act, especially simultaneously with them, it is inevitable that competition should set in. This fact is

true for adults as well as for Primary children. It shows in many fields. A child jumps rope because the others are so engaged; soon comes the urgent necessity of making a higher score, or jumping faster than the others. It shows in ownership. Anna first wants a doll carriage like Maisie's because Maisie has one; she will, if she gets it, soon lose the delight in duplication in the desire to discover superiorities in her own. It shows in the collections children make. Often they are not really interested in the objects themselves, but simply collect this or that because the other children's choice has fallen on the particular article. Soon, however, each is striving to make his collection bigger than that of anyone else. It shows in the fashions that rule in games, in clothing, and so forth. Not to be spinning tops or flying kites when the proper season comes round and all the rest are busy with them is an unthinkable lapse. But the child cannot rest content without trying to spin his top longer, or fly his kite higher than any one of the others. It shows in craftsmanship also. Alice sees Randolph drawing funny faces and is smitten with the idea of decorating her own book similarly; but she will want to make more faces, or make them larger, or blacker. Freda is jealous of the apparent ease with which Bessie uses her needle and scissors and strives valiantly to surpass her. This competition is individual at first; but by the time children have reached the third grade a group will compete, as a group, with another, not as yet in an organized way, to be sure, but with a growing sense of coöperation.

Interest in Surroundings. If we watch children as they are together we shall see that they are keenly

interested in the things around them as well as in each other. Children of six are constantly gaining knowledge by the use of their sense organs. They explore their surroundings constantly, not only with their eyes but with their hands. To see, to hear, to feel, to handle, is the only sure way to get the knowledge of things, their relationships, qualities, and uses, the realization of events and their sequences, that is the basis for imagination, and again for the generalized, abstract ideas that are gradually formed. No wonder, then, that while their language usage is still limited, you find them peculiarly open to sense impressions, though not as yet practiced in fine discrimination. Not yet do they care for pastel shades of color. Decided blues, reds, yellows, and pinks are the favorites, with browns and greens rather less well liked. In music, a well-marked rhythm and a bright tempo prove more attractive than little variety and a slow rate. They will probably respond with physical movements other than mere singing to a forceful, enjoyable rhythm. Tunefulness in the melody is understood and easily learned; but the beauties of harmony make appeal to very few children at this age.

Since children have the habit of using eyes, ears, hands, sometimes mouths, to get acquainted with their environment, the teacher must appeal through the senses vividly and clearly. To attract their attention to an object, move it, speak of it, manipulate it, show its possibilities. Have some way for them to manipulate and use material themselves; use a marked rhythm, a well-defined melody, bold lines in the drawing; vary the pitch of your voice. To sustain attention, avoid monotony, make your subject develop,

have plenty of action in your story, with vivid phrases when you add description. Use direct discourse, quoting the conversation rather than reporting it. Be specific and concrete, since most general ideas are beyond the mental grasp of the Primary group. Avoid nervous tension from effort to follow an excited, hurrying voice.

Curiosity and Action. Asking questions is one way of finding out about things in general, and so providing a fund of information. People actually at work at a trade may be a wonderful source of inspiration, as they casually let fall valuable information about the way plumbing, or road-making, or vulcanizing, is done. Consequently, one result of this questing eagerness to know leads into what from the unsympathetic adult's viewpoint looks like pure mischief. Yet how can the physical properties of fire, clay, water, pitch, glass, be truly understood except by direct personal contact? How else, indeed, do scientists in the laboratory proceed? How can skill ever be acquired except by actually handling such things as knives, wheels, machinery handles, gas jets, electric contacts, and by using one's own muscles constantly in such feats as throwing at a mark, balancing on high ledges, swinging, climbing? How else, indeed, do artisans and athletes develop? How can the natures of others be understood except by experimenting to see how, under given circumstances, cats, chickens, horses, other children, grown-ups will react? How can the validity of permissions and prohibitions be discovered except by testing? How can differences in personality be found except by trying them out? How else, indeed, did a progressive biology, psychology, sociology come

into existence? By all means see that you understand the impulse that leads to this continual experimentation, and be on the lookout for ways to turn it into activities that will be constructive rather than destructive, educational in the sense that a definite goal is worked for, the achievement of which will open out new vistas.

The older children in the group naturally show greater independence and capacity for exploration than do the younger children. Eight-year-old Billy secures for himself by much cajoling a job at fifteen cents a week helping the baker to deliver bread. His brother, fourteen months younger, is jealously prevented from interfering with this daily joy; but he cannot yet develop the initiative to strike out in a different, yet equally delightful, way for himself.

Curiosity and the love of adventure often take little boys far from home. They follow up the brooks, roam the woods, accompany the grocer on his delivery rounds, steal rides on passing trucks, and otherwise enjoy a freedom unknown to the kindergarten age. Is it any wonder that they are so late to meals when they have to pass the corner where a new building is going up? Then on the next street the laying of asphalt requires their supervision; also the fire station and the garage have to be visited. The street sprinkler must be assisted as he opens the hydrant, and full advantage taken of the gutter stream he creates. In the country the hedges must be scrutinized for berries or nests, and likely hiding places for frogs, lizards, snakes, and what not, inspected.

To sum up: Instinctive tendencies that are prominent and that will act as drives to action are love of approval, fighting, collecting, hunting, competition, manipulation; desire for physical activity; gregariousness; fear; tender protective feeling; self-assertiveness; curiosity. Not all of these have yet been described in detail, but some further manifestations will be discussed in succeeding chapters.

Utilization of These Drives

Moral Problems. In connection with these various motives there arise moral problems every day of a child's existence. For instance, the very desire to be with others produces the social situations which will necessitate adjusting to others' needs. Self-seeking actions, like the showing-off tendencies, must eventually be transformed into active loving of the Golden Rule order. Rivalry as a motive soon suggests cheating or other unfair ways of beating competitors. Ideals of fair play must be formed and opportunity given to practice them under helpful supervision. A character of Christian uprightness can grow only in this way. The interest in collecting brings up the question of property rights, of deciding between "mine" and "yours," of realizing that one is not free to help himself at any time to anything he fancies. The child who is not well trained in this respect by the time he is eight years old may become a juvenile delinquent at fourteen.

The interest in colors and strong rhythms makes it easy for irreverent adults to debase children's taste; but the more discerning leader will utilize that interest in developing a love of the worth-while elements

in worship material. The general curiosity of children offers a splendid opportunity for bringing home to them the truths of the God of nature, whose word is law, in whose life they share. Their general activity needs direction from a mere restlessness into a purposeful occupation, the aim of which may be to gain skill or information, to solve a problem, to spread happy enjoyment, or to render a service. The last two of these aims are perhaps especially ours to emphasize in religious education.

How does our work in the Sunday School hour prove of practical help to children in meeting the life problems they have to face? Are we aiding them to think and talk kindly of others, to share their possessions, to play fair, to be generous? Does the time spent in Sunday School teach them to obey law and order, to covet earnestly the best gifts, to develop self-control? Of course the stories they hear, the hymns they sing, represent only one phase of the teaching. The children may get much enjoyment and some ideas of right and wrong from them; but in order to learn to live Christian lives children must be trained to carry out the ideals presented. Indeed, the ideas themselves may be understood only as they grow from deeds actually performed. Only by living can anyone learn the art of living. Our teaching must reach out, then, into the daily life of the children, if we are really to foster their growth.

Treatment. The question is, How are you going to deal with these tendencies? They cannot be ignored, for they are the fundamental behavior material out of which the children's character development comes. They must rather be used in every possible way that

will assist growth into the Christlike personality you want to see. Such a procedure involves sifting out the tendencies that need encouraging from those less desirable tendencies that must be discouraged or redirected.

There are two methods of encouraging. One is called *stimulation, exercise, or use,* and may be illustrated by the example of an only child who is provided with playmates. Thus opportunity is given for many social instincts to function. The other is called *reward,* and may be illustrated by the example of a person praising a child who shows a commendable curiosity and helping him to satisfy it. To discourage, there are also two methods, the opposite of these. One is called *disuse,* which means prevention of any opportunity for the use of an undesirable tendency, for instance, keeping a tease away from other children. The other method is *punishment,* which explains itself. There are, likewise, two ways of changing tendencies. One is called *substitution,* which means suggesting an action different from the one instinctively performed, but nevertheless enjoyable and satisfying; for instance, a treasure hunt, instead of pilfering, will utilize the hunting and collecting interests. The other way is known as *sublimation,* and deals more with the motives and emotions directing the behavior, so that the children themselves choose different actions as outlets for their energy. Thus, a sympathetic interest in the life habits of insects may check the manipulation and curiosity that result in pulling off legs and wings.

Book Study

1. Enumerate the various incentives to behavior mentioned in the chapter.

2. If a six-year-old habitually squeezes the kitten and pulls its tail, there are four ways possible to treat the child: Show him how to stroke its head instead. Take the kitten away. Spank his hands, pull his hair, to let him see how it feels; let the kitten scratch him. Let him feed and care for the animal, after some explanation of its anatomy and needs. How would you name each method? Which is best? Which is next best? Why?
3. When a mother grasps a child and shakes him to get his attention, she is applying what method to the fighting instinct? When she sends him to bed for fighting? When his father tells him not to hit below the belt? When he gives him a nickel because he won? When he tells him not to go with those naughty boys? Which method is not illustrated so far? How would you illustrate it?

Additional Reading

3. Pages 31-35, 48-50, 92-96, 114-116.
6. Chapter VIII.
9. Pages 70-74, 181-185.
10. Chapter XXIII; pages 202-217.
12. Pages 29-31, 46-54, 66-70, 84-87, 123-129.
14. Pages 104-108, 112-118.
18. Pages 112-119.

For Discussion

1. What are the values and dangers of competition as an incentive?
2. How would you treat a child who is overanxious to show off?
3. What suggestions have you for the sort of pictures to be used in the Primary room? Colored? Half-tone? People in action? Scenery? Still life? Buildings? Why?
4. What results came from the fore exercise?
5. Do girls of seven and eight fight? As often as boys? In the same way as boys? What are their motives?
6. The group survey and case-study work undertaken in connection with Chapter I may be discussed, as far as they are completed. What difficulties were encountered? What suggestions arose for child-training? for better record-keeping?

CHAPTER III

BODILY CONDITIONS

Fore Exercises: Group Survey

1. Look through the records your school keeps of absences; notice the reasons given. How many cases were due to infectious diseases such as measles, chicken pox, scarlet fever?
2. What proportion of children in the second and third grades of your school have some front teeth missing?
3. Do the children sit still or tend to fidget during the lesson-story period? Watch any children who seem to be sitting quietly and time them to see how long they remain so. Are they really motionless?
4. Is the tallest child in the second grade a boy or a girl? in the third grade?
5. How many of the children just promoted from the Beginners Department can put on all their winter outer clothing without help?
6. What height from the floor are the seats provided for your first- and second-grade children? What height are the hooks for their clothing? Can you suggest any improvement in the arrangements you have?
7. What temperamental differences have you noticed among the children in your department?

Case Study

Find out all possible about the physical condition of your selected child. (Preferably, get a health-information blank from the teacher and have it filled out.) Consult the school and clinic records if such exist. Watch the child's reactions for signs of fatigue, nerve strain, deafness, eyestrain, malnutrition. Notice skin condition; posture, sitting and standing; gait; general muscle coördination.

Growth Changes

General Proportions. Children's bodies do not simply enlarge as they grow older. If a six-months-old baby were magnified to the size of a nine-year-old, he would look very queer, with his head too big for the rest of him. Similarly, a six-year-old's proportions would be all wrong for an adult, the legs seeming much too short for the trunk. Actually, each different part of the body has its own rate of growth. Moreover, the rhythms of the various parts are so related that, by an economy of nature, while one part has its season of rapid growth, another has a period of comparative waiting. Thus the relative proportions are constantly changing even in such visible portions as chest girth, head size, length of limbs, length of trunk. This same law of spurts of growth alternating with rest times holds true for the internal organs, too, so that the relative size of the liver or heart is quite different at different ages. Even in gross height and weight, we find this rhythmic growth.

Height and Weight. Children tend, in general, to add more in height during the spring and early sum-

mer, more in weight during the fall months. We notice a slight retardation in growth in height at about six years, and an acceleration at seven, for girls, and at eight, for boys. At six, boys measure anywhere from forty-three to forty-six inches, girls slightly less. By nine, boys will be somewhere around fifty-one inches tall, a gain of five inches or more during the time they are in the Primary Department. They weigh forty-two or forty-three pounds at six, about a pound for every inch of height. By nine they ought to weigh fifty-eight to sixty pounds, an increase of rather over sixteen pounds, at the rate of more than two pounds for every inch gained. The relationship of weight to height is a pretty good guide to the general development and nutrition condition of any child. Thus, a tall child of the same weight as a short child is more likely to be poorly nourished.

Heart and Lungs. In proportion to the rest of the body, we find great fluctuations during these three years in the volume and weight of the heart. At eight years it is about four times as heavy as it was at birth, but the body weight is nearly seven times as great. The heart's weight is perhaps one quarter of what it will be in the adult, but it has to supply blood over a body approximately two thirds as tall as the adult's. It increases in volume slowly at this time, while the arteries to be filled by its action are enlarging rather rapidly. Evidently, then, in the year eight to nine the heart has an unusually heavy strain put upon it. And, as at this age children play a good many running and jumping games, this muscular exercise may add to the strain on the heart. At this time, too, the lungs are relatively small, so

that even more rapid breathing does not always save children from quick fatigue after violent exercise. Indeed, this year is often called the fatigue year.

Some indications of fatigue are: restlessness; fidgeting; constant wandering of attention; irritability; restless sleep; complaints of pains in the back, legs, head, or eyes; a continually worried, unhappy expression; poor appetite; general lassitude. The first few mentioned are due to a temporary state which ordinary rest and sleep will cure; the latter symptoms indicate a chronic condition which needs immediate expert diagnosis and advice.

Girls have a smaller breathing capacity all along than boys have, and they are not so strong in the arm and leg muscles. Any disease a child may have had, such as scarlet fever, or any disability, such as bad tonsils, will probably have caused a temporary setback in growth. Undernourishment for any considerable period will likely produce a more permanent stunting effect on the total development. As the general vitality of the body is lowered, undernourished children are more susceptible to any infections, and have less chance of recovery once a disease is contracted. Malnutrition may also cause retardation in mental development. By malnutrition is meant not so much too little food as lack of the right sort of food to supply the needs of a growing organism.

Stages of Development. There are three stages in the development of any part: (1) rapid enlargement, the tissues remaining very immature; (2) growth, depending on much active exercise; (3) increased endurance, when growth is almost complete, as the result of the newly developed strength.

Between six and nine the arms and legs are in the second stage and children crave a great deal of exercise. The legs are growing more rapidly than the arms through these years, though there is marked increase in the strength of the handgrip. In contrast with the kindergarten age, which is spoken of as "sensory," this age is often called the "motor" period. This does not mean either that five-year-olds do not run about or that the sense organs at seven and eight are not improving in use, but that, relatively, Primary-age children are much more violently active, as you will discover if you notice the kind of games they enjoy.

Glands and Their Influence. We know now that much of growth in childhood is regulated by several small but important glands. If these fail to secrete enough, or overact and secrete too much, development is very seriously affected. For instance, lack of secretion from the *thyroid* checks mental development; the result is a feeble-minded child of the type known as a cretin, with peculiar physical characteristics. Too much thyroid secretion brings about a nervous, excitable condition. Similarly, too little *pituitary* gland action is shown in slow growth, a general sleepiness, and a craving for sweets. Too much pituitary action results in great overgrowth of the long bones, tending to produce a young giant. Both these glands, then, affect ability to learn, as well as outward physical conditions.

We know rather less about the function of the *thymus* gland, but it is concerned with nutrition and muscle-building, and also helps to set the date for the general changes that occur at puberty. The *pineal*

gland also regulates metabolism and the rate of growth during the younger years. All of these affect, more or less directly, the emotional life, and consequently the temperament. Peculiarities of disposition are so often traceable to a gland deficiency or hyperactivity that we should be very wary how we blame poor home training for poor emotional control. Many cases of "nervousness" need diagnosis from the standpoint of balanced gland functioning rather than psychoanalysis.

The chief participants in any sudden, violent emotion are the *adrenal* glands. If these are chronically wrong, we may have a typically sluggish child, slow to arouse, never keen about anything; or we may have an oversensitive, excitable little person, continually swayed by strong feelings.

Nerve Control. The brain at seven is very nearly as heavy as it ever will be, but it is very far from mature. Parts of it are developing quickly while other parts wait, so that here again we see the same law of rhythmic growth. For instance, the nerve centers which control the movements of the limbs, especially of the forearm, develop efficiency in this period, as children try to acquire skill; but the brain action necessary for the higher types of organized thinking is not well coördinated in these years.

The performances of child acrobats, very young stage dancers, infant musical prodigies, indicate possible attainments in speed, skill, and grace of movement, when to special inborn capacity is added careful training; but that does not inform us what the range of ability actually is for the majority of seven- and eight-year-olds. An attentive observation of children

of these ages in such activities as roller skating, jumping rope, driving nails, spinning tops, will be found very suggestive.

Watch any group of small boys playing with a ball. They have little skill in throwing and catching compared with twelve-year-olds, but are evidently far beyond the stage the four-year-olds have reached. Notice little girls executing a series of leaps in a hop-scotch maze. Though it looks easy, they evidently find it difficult to balance on one foot and avoid hopping on some of the forbidden lines. If earnest practice counts for anything they will surely become adepts, however.

Teeth. The first lot of the second teeth appear at six years old, a fact not known to many people, who suppose that they are the last of the first set and consequently neglect them. These molars come in at the extreme inner ends of the jaws, and are important because they help to make space for the larger molars which will appear so much later. Unfortunately they are so seldom cared for that five years later hardly any child has all four of these six-year molars in good condition. Between seven and nine the four front teeth in each jaw are changing. The gap often causes children to tend to sing a little flat in pitch. Naturally, their speech enunciation is considerably interfered with for a time, and sometimes they are made painfully self-conscious both because of this and because of their altered appearance. They may acquire bad habits of eating, too. If there is a tooth missing, or a decaying tooth, a child naturally does not chew so much on that side. If the mouth is sore on both sides he will not masticate properly, and thus diges-

tive troubles may be induced. Unless constantly supervised, children of this age do not take adequate care of their teeth. The sticky candy, and sweet, pasty foods which are now so much sought after will help to spoil the teeth unless all trace of them is removed from the crevices. Since decaying teeth afford a point of entry into the system for pus and germs, it is no wonder that we find so many infectious diseases prevalent during this period.

Increasing Manual Skill

We have almost no important measurements of what children of six can do with their hands, or of how much more they can do at nine than three years before, important as that knowledge would be to the Sunday School teacher.

Particulars of Development. We do know that at six they have acquired about half the ability in larger movements that they ever will have, and that the finer movements of the fingers are very imperfectly controlled. The *strength of handgrip* is about one fifth as great as that of sixteen-year-olds.

There is a marked gain in the *control of the muscles* of the forearm between eight and nine; also in the use of the fingers. About one third of the six-year-olds can tie an ordinary double bowknot in a shoe string; nearly seventy per cent of seven-year-olds can do it in sixty seconds or less, whereas ninety-four per cent of nine-year-olds finish it in ten to fifteen seconds. Strength as measured by hand squeeze is about twice as great at nine as it was at six. It would be desirable to have more of these precise measures in simple tasks we require of children, but as

it is we must depend on less exact observations of what children do.

The *drawings* of houses made by six-year-olds are roughly similar in type. There is generally a sort of square box with perhaps a gable end, a chimney with smoke coming out of it, a door with a prominent handle, a varying number of windows put in helter-skelter, often with curtain effects. Few, if any, lines are straight. By the time the children are eight or nine, the houses look architecturally safer, and pretty faithfully resemble the particular home the artist is interested in. Sketches of people, too, are more recognizable. In general there is greater surety of touch in handling pencil, crayon, paintbrush, scissors.

Many little girls of eight and nine *sew* fairly neatly, and enjoy the occupation as much as boys do construction work with wood, heavy cardboard, and the like. We hardly know how easy and natural these skills are because there is such great variety of custom in the amount of training children receive. Recall the little North European girls of eight or so who are able to knit rapidly, the Japanese children whose work in wood-carving and painting so excites our admiration. Consider the standards in needlework required for promotion in the lower grades of the English schools, in contrast with the crude productions in these same directions tolerated in school systems where little handwork is given. It would be profitable to visit a school exhibition of the handwork in the first three grades and to note the details that go to make an excellent finish, remembering always that in all probability only the best samples are being shown.

Ability in *handwriting* is not well developed even by the end of the third grade. It is still a task requiring attention to its mechanics, rather than a skill so habitual as to be an easy accompaniment to reading, listening, thinking. At this age, it really does not help children in memorizing to "take notes." In crayon work the nine-year-olds can produce fairly tidy results; indeed, they may be overly careful to keep the color within the outline.

Greater Power of Endurance. The Primary-age children are almost twice as well able to resist disease as five-year-olds. However, as they meet more children in their new school life and go about more than the younger ones do, they are exposed to more infections. Therefore, though the mortality from all causes is not so great, the frequency of disease may be much greater than in the preceding period. We should aid parents in every way to prevent contagion. For instance, children with bad colds should not be allowed to mingle with others. A cold marks the early stage of many different diseases, and we do not want any child to run the risk of measles, influenza, or scarlet fever with their dangerous possible aftereffects.

Hygiene and Character

Proper Provisions. What has all this to do with a teacher in a school of religion? In the first place, the physical arrangements of the space where the Primary children meet must be suited to them. Seats must be of such a height that the children's feet rest comfortably on the floor. A low, narrow, short kindergarten chair is as wrong for fast-growing eight-year-olds as is a high seat, from which their legs

dangle, for six-year-olds. The discomfort of being crowded into church pews on special service days certainly adds to the likelihood of disorder from squirmings and wrigglings. Tables at which to work, space to move about, separate rooms for small groups characterize our equipment to-day, rather than dozens of rows or circles of little chairs crowded into one room.

Furthermore, the activities in which we expect children to engage must not overtax their strength or require too fine coördination. Great precision in handwriting, pasting, coloring and so on is not to be demanded any more than very fine carpentering or an eight-mile hike. The distribution of time should provide alternations of occupation, so that large muscles, ears and voices, eyes, hands, may help to relieve each other. No one of them should be called on exclusively too long at a time either to be in action or to be unused. Twenty minutes is long enough for the more passive sorts of occupation, and should be succeeded by something of a more active nature. During the worship period there should be provision for complete changes of posture.

Body and Mind. A sound mind requires a healthy body; a well-balanced emotional life necessitates the harmonious functioning of the digestive organs and many glands. You are dealing with the whole child, and must take into account the physical conditions that will affect his behavior. A sickly child does not realize our ideal of growing "in wisdom and stature, and in favor." An undernourished, nervous child is more likely to develop into a delinquent and later a criminal than is one who is well nourished and

healthy. Hygiene and character are more closely connected than some moralists care to believe. Burt[1] reports that in about ten per cent of the delinquent boys and seven per cent of the girls examined by him some physical trouble seemed to be the chief source of the child's faults. As this point will be treated more fully in Chapter IX we will do no more than remind ourselves that it is easy for us to lose our tempers when we are out of sorts or a little tired; that for a little child in poor health self-control is a proportionately difficult matter.

Christian Citizens. The public schools make a great effort to interest children in hygiene. Why? Because the state desires intelligent, healthy citizens, pursuing life, liberty, and happiness as individuals with no menace to others. As citizens of God's kingdom what reënforcement of this aim is our responsibility? As Christians we have these three duties: to keep well ourselves, to relieve suffering wherever found, to prevent disease. Our children must not only refrain from being a menace to their brothers' health; they must be trained to deal constructively with public-hygiene problems.

We find much in the example and teaching of Jesus that we can use effectively in setting the ideal and attitude of interest in healthy bodies and minds. The stories of his life that we tell show his tirelessness in caring for others' pain and fatigue. His refusal to do foolhardy acts, his orderliness in clearing up the litter of food left by the crowd, carry valuable lessons for the little folks of this age. To-day, with

[1] Cyril Burt, "The Young Delinquent," p. 239. D. Appleton and Company, 1925.

our modern knowledge of sanitation, we are following Jesus' way of extending the Kingdom by sending medical missionaries to those who have not learned the rules of clean living. We can always emphasize the connection between cleanliness and godliness; this, besides producing the immediately desirable social result, prepares the way for the later symbolism of clean hands and a pure heart. Dirt, disease, and evil are to be triumphed over by purity, health, and holiness.

Christian Growth. Our interest is in growth and development. The children are conscious of growing taller year by year. We can extend that interest to other measurable growths and achievements, pointing out that, as always, superiority brings added responsibility. Taller ones can prove their greater independence, and can reach things for smaller ones. Stronger ones can carry and lift better and so use their strength for weaker ones, young or old. From personal-hygiene habits we must lead on to Golden Rule habits related to the welfare of others.

Book Study

1. Is a six-year-old girl who is forty-six inches tall, short or tall for her age?
2. If a nine-year-old weighs fifty-seven pounds would you consider him underweight? What other fact would you need to know?
3. Which is the "fatigue year"?
4. Name the three stages of development.
5. What five glands are mentioned in this chapter? With what has each to do?
6. What are the sixth-year molars? Why are they important?
7. Look up in the glossary, or some dictionary, any technical terms used in the chapter with which you are not familiar.

Additional Reading

3. Pages 31-35, 48-50, 92-96, 114-116.
6. Chapter VIII.
9. Pages 70-74, 181-185.
10. Chapter XXIII; pages 202, 217.
12. Pages 29-31, 46-54, 66-70, 84-87, 123-129.
14. Pages 104-108, 112-118.
18. Pages 112-119.

For Discussion

1. If a teacher notes some unusual physical condition in a child, what should she do?
2. What responsibility has a teacher when she suspects, or observes, some defect or chronic physical difficulty in a child?
3. What clinics are available in your community?
4. In what way can written work during the Sunday lesson hour prove a hindrance to good teaching?
5. In what way can the school coöperate with the home in promoting the health of the children?
6. What are you going to teach children about "God sending sickness"? about breaking laws of health?
7. Is the topic "Helping Mother to Keep Our Home Clean" suitable for consideration in a school of religion?
8. What practical measures can be taken to interest Primary children in public hygiene? What habits looking towards community sanitation can these children form?
9. What Bible stories will reënforce the idea of healthy growth? of caring for others' physical needs?
10. How could you link greediness, table manners, knowledge of a proper diet, into a lesson helpful to Primary children?
11. Could you present Red Cross work, the Humane Society, as illustrations of practical Christianity? Is it worth while to stimulate children's interest in these? Why?

Reports from the surveys and case work may be ready; if so they should be presented and gone over thoroughly.

CHAPTER IV

MENTAL ACHIEVEMENTS

Fore Exercise

Consider the following questions, writing down tentative answers:

1. Why is it easy to attend to some things, difficult to attend to others?
2. To what sort of things does practically everyone attend?
3. Why do teachers demand attention?
4. What is meant by "learning to pay attention"?
5. What is inattention?

Group Survey

1. How many second-grade pupils can find the number of a hymn?
2. Ask four children, two seven-year-olds and two eight-year-olds, the following questions, one at a time, giving no help by prompting: "What day of the week is it to-day? What month is it? What day of the month is it? What year is it?" The chances are that not one of them will give all four answers correctly. Keep a record of the replies, and bring it to class for comparison with others' results.
3. Let the class divide into three groups, one to ask the following questions of six-year-old children, another of seven-year-olds, another of eight-year

olds. Get a colored picture with plenty of action in it. Show it to one child at a time of the age which your group has decided on, saying these words exactly, and nothing else: "What is this picture about? What is this a picture of?" Write down exactly the answers you get; do not trust to your memory. Bring the results to class to compare with those other members have found.

4. Ask the same children these questions in precisely these words: "What is a potato? What is a soldier? What does yellow mean?" Ask one question and write down the answer you get before going on to the next. Bring the results to class as before.

Case Study

Ask the questions, as given for the group survey, of your selected child. Ask him also to tell you a story. Persuade him to make one up and tell you. Write it down, in his own words as far as possible. Keep for further reference and analysis.

Six-Year-Olds

Acquirements. What can six-year-old children do? What do they know? How do they think? What have we to work with? Of course, any general statements made will not fit every child any more than six-year-size clothes will fit every child. But just as those garments fit half to two thirds of them fairly well, leaving the shortest, tallest, thinnest, and fattest to be specially provided for, so the facts about to be stated, being drawn from the study of many thousands of cases, will be found to fit a majority of the children

who come our way, leaving undescribed the very inferior, or superior, or unusual children.

Even though they have not been to school, we shall find most six-year-olds able to count up to twelve or thirteen and also to give the names of the coins of small denominations in constant use, when they see them. They will recognize the colors, blue, green, red, and yellow, too, if you ask them what color such and such a thing is; but, rather curiously, if you do not mention the colors specifically or ask about them, children of this age hardly ever speak of them spontaneously in telling you about a picture. What they find worth telling about is what sort of animals or people are in the picture, thus: "There is a little girl, and a dog, and a man." Perhaps they will also tell you what they are doing, as: "A man and a little girl walking along; the dog is carrying a basket." By the time they are seven years old they will surely tell what the people are doing, and sometimes name six or seven things in the picture. A few may go on to tell a kind of story, as: "A father is taking his little girl for a walk. The dog likes to carry the basket for them. The little girl has an umbrella, because it might rain." Be sure to compare notes and see what answers were given in the first fore exercise. Did the eight-year-old always describe things instead of just enumerating? Did any child give the color of anything in the picture without being asked?

Six-year-olds generally know enough to choose between a pretty and an ugly face, or to notice that an arm or nose is missing from the outline drawing of a person. Without having been drilled in the matter, most of them know which is the right or left

hand and foot. They show their common sense by giving intelligent replies to such questions as, "What is the thing to do if you are going somewhere and miss your train?" (Car.) Their memory for words heard is good enough for them to repeat accurately a couple of short sentences of seven or eight words each, provided the words are understood. This length should be kept in mind when teaching the words of hymns or Bible verses.

Content of Knowledge. Children may use certain words the meanings of which are not the same for them as they are for us with our much richer experience. Understanding comes very largely from first-hand contact. From handling objects, finding where they come from, how they can be moved, what can be done with them, children get knowledge of qualities and of space relationships. By seeing things happen one after the other, they get feelings of time and cause relationships. If, along with the seeing and touching, certain characteristic words are used in description, children associate definite meanings with these words. But when it comes to objects or events which they have not seen their knowledge may be very narrow. If children tell you chickens come from crates, apples from boxes, milk from bottles, you know at once that they live in the city, with no experience in the country with things of nature. If they suppose a cow is about as big as a cat, you may guess that the picture in the primer has given them this wrong idea of space and size. If they believe that butterflies make butter, that ants are some kind of aunts, you may realize that the analogy in sound has led them astray. So far as concerns abstract expressions, adverbial and

conjunctive terms conveying ideas of causation and condition, not only do the children not use them but they will not even understand them in your conversation. It is similar with abstract nouns and words indicating long reaches of time. It is from concrete things that children's ideas have been derived, and they are not yet able to generalize their experiences on any high level. Thus, though they can talk of specific instances of "bitter," "not fair," "can do," the corresponding abstractions, "bitterness," "dishonesty," "ability," are beyond them. In telling a story you must choose your words so as to be within the range of their comprehension, or else be sure that the context adequately explains what is probably a new word. Children who have been to kindergarten will surely have been introduced to a good many favorite stories. If the earliest school experience is in the first grade, you will have to investigate the home conditions before you can tell what you have to rely on in the way of familiar tales and rimes.

An analysis of what children like to draw shows that there is always an interest in representing people, animals, and houses, often in picturing boats, trains, cars, sometimes trees, flowers, birds, almost never parts of scenery as a background. You will do well to remember this when you draw for them on the blackboard. Your human figures will be the center of attraction and they must show plenty of action. The mountains, rivers, roads that you can so easily put in with a few lines might as well not be there for all the appeal they have for the six-year-old. Why should they take two or more sloping lines to mean a hill? A hill is "something you climb up," or "slide

down," or "build houses on." A river is "where you go in a boat"; a road is "where you walk or go in the car." By all means avoid the emptiness of plain lines to indicate scenery in your illustrations.

Ideas of Right and Wrong. The attitudes children take as to what is or is not desirable in conduct will depend very largely upon the training they have received at home and, to a less degree, upon their contacts with other children. Any tendency to action that results pleasantly for them is being fixed into a habit; any tendency that results unpleasantly is being weakened. If this or that proves a satisfaction, the idea is unconsciously built up that it is right, proper, good. If something else turns out unhappily, the idea is formed that it does not pay, is a mistake, wrong, naughty. Besides this accidental learning, by which even dumb animals profit, the expressions of approval or disapproval, and the rewards and punishments dispensed by those in authority not only form, but help to formulate, ideas of right and wrong.

From the standpoint of the mere convenience to the mother, then, six-year-olds are likely to be agreed that the following are wrong: not to answer when called, to get fresh clothes soiled or torn, to drop and break dishes, to make the baby cry, to spill things on the way home from the store, to scream in a rage, to be a "cry-baby," to cross the street alone. What else is included in the category, you must find out by studying the children's home relationships. The speed of their emotional reaction to moral situations either in a story or in actual experience will be a pretty good guide as to the sureness of their ideas. Well-trained children, whose thoughtful parents

have given praise or reprimand not haphazard, as they themselves were lazy or annoyed, but in accordance with the moral standards set up for the younger ones, will have a much larger list of habits understood as good than will neglected children. You may find some six-year-olds with a better idea of keeping a promise than some ten-year-olds, and with two dozen more habits of courtesy. Some will show sympathetic responsibility for younger children, will attend and obey simple directions promptly and cheerfully. Others have acquired hardly the first rudiments of self-control, and have been allowed to whine and tease successfully for their own way.

Since most children have had little friends to play with by the time they reach this age, they probably have some very definite ideas about good and bad from the effect of others' conduct upon themselves, though they do not analyze their own behavior so readily. Thus Jennie may think Leila good because Leila lets her use a coveted paint box; and she calls big Harold bad because he teases them both. But that may not have made Jennie willing to share her toys in an effort to be good, and she may not call herself bad when she teases a younger child. Personal applications are always harder to make than judgments on others; and few six-year-olds can carry over thoughts like these very well.

Changes from Six to Nine Years

In all the particulars described—content of knowledge; power to give attention, to learn, to reason; ideas of right and wrong—children are making a great advance in these three years. To the mere in-

crease in ability, due to growing older, must be added the enormous influence of life at school, with its direct instruction and its wider contacts with all sorts of children and adults.

Ability to Read and Write. One of the most important means of getting information is obtained during the Primary years—the understanding of written language. The wonder house of books is largely a question of pictures to the six-year-old, barred as he is by the door of his inability to read. Before nine, this door has swung wide to the open sesame of his new achievement, and the stored treasures of the ages are waiting for his eager exploration. You are dealing, then, with a progress from practically a zero point in reading ability to a point which has been measured as follows: By the time they are halfway through the third grade, sixty-five per cent of the children can cope with paragraphs in length and difficulty like the example given below. They can read them and respond to the directions by making the necessary pencil drawings at the rate of from one to three a minute. The slowest thirty-five per cent of the children take perhaps five minutes for the same task.

Under a small picture is this paragraph:

"This black horse wants to go to the barn, and he is waiting for some one to lead him. There is a rope to lead him by; and you must make a line with your pencil to show where it is. One end is dragging on the ground underneath his feet." [1]

What they cannot do is to skip intelligently. Thus,

[1] Quoted from the "Burgess Silent Reading Scale," picture supplement, Scale 4.

if asked to look over four or five pages quickly, they will not be able to summarize as you would, but will have to start at the beginning and read straight on as far as they can in the limited time allowed.

Several printed arrangements which the Primary child meets in many Sunday Schools are rather confusing to him. One is the poor spacing between the lines on most display charts. Even with careful pointing, the untrained eye finds it a difficult task to sweep back from the right-hand end of the line to pick up the next line correctly. If a child, rather than an adult, points to the words being sung or read, matters are likely to be worse, as the end of the stick may partly cover the words instead of resting below them, and the movements may lag behind the pronunciation instead of slightly preceding, as they should. Another trouble is that many little hymn books issued for third-grade use arrange the stanzas so that the first line of the first stanza is followed by the first line of the second stanza, and that in turn by the first line of the third stanza, all in fine print between the two music staves. Then farther down the page comes a group of second lines; farther still a group of third lines; and so on. Thus we deliberately break through the ordinary habits of reading and attempt to set up new, not very desirable, habits at a time when "keeping the line" is none too easy a job anyway. Be it said that the better type of publications do not use this cheap method of presentation to the eye, but print one stanza only with the music lines, the others being placed below in correct stanza form. We might better yet use hymn books with no music printed, so as to emphasize the habit of finding

the right number and following the words, and avoid the confusion of the music printing, especially since very few third-grade children have much music-reading ability. Do not forget that no arrangement of print is going to be instinctively understood; you will definitely have to teach the reading of hymns as they are sung, and the finding of places, if the Primary people are to be ready to take up the work of the Junior Department. For leaflets or books the children are to handle, it has been recommended that

for the first grade our printed type should be this size.

For the second and third grades this is advised.

In all cases the lines should be well spaced.

Another easily corrected difficulty is that most people, when putting hymn stanzas on the blackboard, write much too small, crowd their words too close, crowd their lines together, and use their usual handwriting instead of plain vertical script, or, better still, printing. It would be a better plan to put up only one stanza than to have three which strain the children's eyes because of their illegibility.

Some discussion of the sort of things children enjoy reading will be found in a later chapter.

Children's progress in penmanship is apparently slower than in reading. The first-graders, finding muscle control difficult, tend to grasp the pencil too rigidly and to exert too much force. The second-graders coördinate better, but still have to give attention to

the formation of every letter. The spelling of words adds its hindrances, so that even in the third grade written language is scarcely to be considered a tool of thought. True, the children can copy, can write laboriously from dictation, may enjoy composing little letters; but the facility is not sufficiently great for you to try to use it as an aid to thinking, even to memorizing. Nor must you expect them to listen to anybody and write at the same time; writing is still a task requiring a great deal of attention.

The children's content of knowledge will be far more varied at eight years old than at six, due to their wider experiences and differing rates of mental growth. It might be very helpful to you to find out what sort of nature-study work is included in the curriculum of your local first three grades, and what is the subject matter in the readers used. Children of seven can compare things mentally well enough to tell the difference between wood and glass, stones and eggs. Children of eight can deal with problems such as giving similarities rather than differences between such things as iron and silver, wood and coal.

Attention Giving

Let us now take up the questions in the fore exercise.

1. What Makes It Easy to Attend? You probably decided that people attend easily to things that interest them. Their interests are determined: (*a*) partly by the connection they easily see between their welfare and the object or idea presented; (*b*) partly by the fact that other people around are obviously concerned with this object or idea; (*c*) partly

because they know something about it, and new developments seem probable from further connection with it. Thus, (*a*) the man with money to invest is readily interested in advertisements of bonds; the child attends with no difficulty to the proffer of a piece of candy; (*b*) you may have joined some club because your friends enjoy it; a child starts a particular collection in imitation of the other children; (*c*) you pass over one article in a magazine in favor of another because you are fairly ignorant of the first but do know something about the second. A story told in long, nonintelligible words, largely descriptive or argumentative, will bore children, whereas one in an understandable vocabulary with action in it similar to actions they themselves perform will hold their interest. In other words, interest implies identification of oneself through action with some object or idea. The identification may be on an instinctive or a habitual basis.

2. **To What Do We All Attend?** Practically everyone attends to things in the physical environment that are (*a*) *moving* rather than still; (*b*) different from the background, well *contrasted;* (*c*) *changed* from the familiar and expected. These variations may be in the field of any one of the senses. Thus, (*a*) moving pitch in a melody, moving signs in an advertisement attract our attention; (*b*) a distinctive flavor, a sharp point in a soft surface, bright colors or bold lines on a dull background are noticed at once; (*c*) a rearrangement of pictures, a crescendo of voice leading to a sudden soft tone provoke interest. Other causes of attention are (*d*) *repeated,* rhythmic effects; (*e*) *intense* qualities—of pain, color,

taste, and so forth; (*f*) *unusual* and novel conditions. Our graphic arts, music, story-telling, good stage presentation depend upon these facts to attract attention, and sometimes to hold it, too.

To attend means to be expectant of something more from the object or the idea. Persons may be *passively* attentive when the appeal the object makes is largely to the senses, when the appeal is constantly varying, and when no effort is required to prevent thoughts about other things from coming up. Thus, children attend passively to bright, moving lights, to rhythmic sounds, to the actions of young animals and of children at play, to people at constructive work where change is quickly perceptible, for instance, to the carpenter planing wood, to mother mixing and rolling dough. People give *active attention* when some effort is felt in overcoming a tendency to be distracted by other objects and other thoughts, when the work of ears, eyes, or muscles is rather delicate, as in a fine discrimination. Thus, you give active attention to the process of trying to make your accounts balance when you would prefer to read an exciting story; or to listening when the telephone connection is poor and there is a good deal of noise outside.

3. Why Should We Attend? There are many reasons, of which we shall note three main ones. First, we attend in order *to be properly receptive* of impressions and ideas presented to us. Things are seen and heard more clearly, thoughts are likely to be better understood, if we focus our attention. No amount of trying to recall how a thing looks will avail if we did not observe it carefully in the beginning. Too often, under questioning about an occurrence, chil-

dren are led into inventing an answer, when what they should truly say is that they did not notice. Here is where we may help them to prevent the formation of a bad habit. No scientific thinking, no dependable work can come of that sort of invention; in fact, it trains in dishonest methods which substitute guesses for verifiable statements, spread rumors, and breed gossiping scandalmongers. Such methods are not Christian in principle; so let us train children to attend carefully on the occasion of the presentation, making honest contact with sense stimuli or thoughts before they attempt to report on them.

Second, *the learning process is much shortened* and habits are formed in far less time if attention is kept on the task in hand. We make an effort to improve, and errors can be detected as soon as they appear. Left to themselves to learn, children are apt to repeat material with little or no attention, thereby perpetuating mistakes by repetition along with the correct responses.

Third, in *problem-solving,* reasoning, and analytical thinking, attention to significance of details, to likenesses and differences, is needed. Our little children attend so frequently to mere superficial resemblances that they are constantly misled by analogies. Six-year-old Harold was surprised to see a small island in the river just where it was the previous summer; he thought it floated on the water. Here again, training in careful observation will help children, as well as insistence that they check up on statements instead of jumping to conclusions. Children find it hard to attend to the point at issue; they are easily distracted by side lines and go off on

irrelevant trails. We need to check them by continually asking, "Will this help us in what we're trying to do?" or even, "What is it we set out to do?"

4. What Is Meant by "Learning to Pay Attention"? Children learn to pay attention when they form habits of using effort to keep one idea in mind, and refusing to be diverted by other ideas. This power comes only gradually, as does any other habit. Just as little children have not the physical strength of an adult to exert pressure, neither have they the mental strength to stick to one train of thought in spite of distractions. Especially is this true when the subject of thought is not one which they have chosen themselves, but one which has been dictated to them, and thus perhaps vaguely defined and but half-heartedly adopted. When seven-year-old Tommy is sent on an errand the purport of which he does not clearly understand, he is quite likely to forget most of his directions as fascinating wayside joys attract him. If you ask six- or seven-year-olds to draw a pencil line in a diagram to show the path they would take, they may get so interested in just making marks with the pencil that they lose sight of the idea of what the marks are to represent. You can generally count on compliance with your requests if you are careful about two things: first, that you have gained their attention and that they really hear you; second, that they understand your directions. Many of the failures of the inexperienced teacher are due to the neglect of these two precautions. To insure the children's understanding, do not speak rapidly in telling of some new thing to be done; do not give a long sequence

of directions; never appear flustered, or your emotional excitement will spread to the children and upset them.

In time the habit of standing the strain of active attention is formed, partly because of the maturing of the nervous system, partly because it becomes easier to attend in certain directions as experience grows and knowledge increases, and the value to be gained from the ideas and objects is proved. Attention which was once of the active type in the puzzling out of the meanings of the black marks in the primer passes into a secondary passive type as ability to read is gained.

In general, what children work with and play with will be interesting and therefore easy for them to attend to. What is quite new, not very definite, and not closely connected with present interests will require active attention. Young children can and do give active attention, but they cannot keep it up for so long at a time as you do; they grow tired more quickly.

What people do when they attend depends on whether the object to be attended to is present to the senses or not. If it is, the body is relatively motionless, the eyes are fixed upon the object even if it is something to be listened to, and sometimes the breathing is quieter. (Notice what you do when you are listening intently for a faint sound in the dark.) So, if your audience moves restlessly, with frequent turning of the head, sighing, coughing, fidgeting with the hands, you can be pretty sure that whatever it is that they are attending to it is not you.

5. What Is Inattention? There is no such thing as inattention. As long as children are awake they

are attending to something. An inattentive child from the teacher's standpoint is simply one who is attending to something other than the stimuli she is presenting.

To pay attention is not enough in order to learn; it must be attention to the right thing. A father who was talking seriously to his little boy about some misdemeanor of the child's was pleased at the rapt way in which his son gazed at him. By and by small son said, "Father, do you know it's only your bottom jaw that moves when you talk; the other never moved once, for I watched it." Helen, preparing a Bible lesson, was overheard repeating, "David, David, David, came to Nob, came to Nob, to Ahimelech, Ahimelech, the priest, Ahimelech the priest."

Book Study

1. Tell which of the causes of instinctive attention mentioned above is illustrated by the following: (*a*) the children's enjoyment of the chorus to the hymn; (*b*) their interest in teacher's new hat; (*c*) their excitement when a little dog came into the classroom; (*d*) their delight when, in illustrating David's warfare, the minister caught the end of the sling he had thrown round the tall lamp standing beside the pulpit.
2. To what was Helen attending as she studied her lesson?

Additional Reading

1. Pages 103-108, 165-168.
4. Pages 190-198.
11. Pages 79-85, 119-121.
12. Pages 100-110.
13. Pages 97-108.
16. Chapters XII; XIII; XIV; XV.
18. Pages 271-277, 281-299.

For Discussion

1. What mistakes did the teacher make who said: "Quick now, children! Gather all these papers and put them in the

supply box, then pass from behind the table and turn your chairs so they all face the right''?

2. Justify the advice that one should not repeat a question in teaching.
3. Illustrate the use of passive attention in the Sunday School hour.
4. Notice what factors seem to distract the children's attention during the worship period. What can be done to overcome these distractions?
5. Why do so many children think the clouds are made of smoke?
6. A story is told of a young minister who illustrated his children's sermon on the text, ''Ephraim is a cake not turned,'' by manipulating a frying pan in the pulpit. The children were attentive—to what? Should we use concrete illustrations such as this for symbolic utterances?
7. A teacher prepared to tell the story of young David to bring out the idea that upon a person of no great importance may depend great issues. For five minutes she kept the children guessing what it was she held concealed behind her back. No one guessed right. It proved to be a door hinge. Two minutes were then spent in discussing the function of hinges on heavy gates, doors, and so on; the uselessness of the gate without a hinge was pointed out. David was then called a hinge boy, and the story was told. Was this, or was this not, a good use of curiosity for attention-getting? What about the symbolism?
8. Eight-year-old Harry, on a visit to grandmother's, asked for a special hymn he had much enjoyed the previous summer. He could remember nothing by which to describe it except that it was something about going along with a stick. It proved to be ''Whither pilgrims are you going . . . each with staff in hand?'' This had been dramatized. What had caught his attention and memory?
9. What do the third-grade children in the schools of your locality have in the way of nature study? of geography stories?
10. What do the results of the fore exercises show in the way of growth in power to attend and describe, to define rather than to illustrate or give the use of?
11. What treatment at home will have made a child think the following actions right? Be specific.

(*a*) Making "smart," pert remarks.

(*b*) Putting toys away carefully.

(*c*) Saying that he is under five to avoid having car fare paid for him.

(*d*) Asking daddy for money to spend even if mother has said, "No."

(*e*) Having candy only on certain days and never asking for it at other times.

CHAPTER V

HOW THEY MAY BEHAVE IN THE GROUP

Fore Exercise

1. Recall any instances, from your observation of the play of six-year-olds, of (*a*) genuine sympathy; (*b*) coöperation; (*c*) jealous rivalry. What was the basis of each so far as you could tell?
2. Can you remember any teacher you had on first going to school whom you either liked or disliked very much? What was it about her that made you feel that way—mannerisms, clothes, voice?

The Newcomers

Feeling. Here is the new class in the Primary room, all ready to begin the work of the first grade. No two of the children are acting quite alike. Bobby has been promoted from the Beginners Department, and feels very important. He has taken off his cap and coat himself and hung them up as directed, and is choosing a seat near the piano. Mildred has not been to Sunday School before, but she has been going to the public-school kindergarten for some months. She has gladly gone to the familiar-looking sand table, and is busy there. Andy's mother has brought him, and he feels rather ill at ease and shy, though he is scowling so fiercely that you might think that

he was in a bad temper. He is big for his age, and so is often judged awkward, even backward, because people are unconsciously comparing him with boys a year and a half older. He already dislikes the secretary at the door, who called him "dear," and is altogether on the defensive, not meaning to be cajoled into doing anything unusual. He does not want the other children to think him a baby, and secretly wishes that his mother would not stay. In this he is unlike Evelyn, who cannot be persuaded to leave her mother's side and go to sit with the others. The family is new to the neighborhood and the church, which makes it rather hard for Evelyn to-day, as she is naturally timid. That her mother is nervous, too, is evident from the anxious way she talks to the superintendent, and her fluttering suggestions to Evelyn that there is nothing to be frightened about. Walter is in charge of his eight-year-old sister, who is oversolicitous to see that he behaves properly. Indeed, she can scarcely attend to the general worship of the department because she is fussing continually with him. He appears to be an anæmic, adenoidal child, not likely to run wild or get into mischief; so you wonder if Betty's concern is not misdirected.

Here are Harvey and Lewis, great chums already, as they live next door to each other and play together all the time. They are so busy chattering to each other that they can hardly hear the invitation of the first-grade teacher. Mary, who has also been promoted from the Beginners, has brought her friend Angelina along, unknown to Angelina's parents, who go to the Roman Catholic Church. Mary likes to show

off Angelina's dark curls and generally acts the little mother to her.

None of these first-grade children knows quite what to expect. The Sunday School procedures are not quite the same as those of the day schools; nor is the order of the day just like that in the Beginners Department. Even for those familiar with the building it is somewhat awe-inspiring to be in this new room with so many more children than before. Also, it is rather subverting to their self-esteem to be suddenly the smallest in the group rather than the biggest as heretofore. On the whole they sit rather quietly at first, docile and interested, but not quite sure of themselves. Some few are really unhappy with the newness of it all, some quite bewildered, one or two actually repelled, others chiefly inquisitive. The strangeness comes from their not knowing just how to act in this unfamiliar place with its unusual furnishings and numerous unknown people. The sooner they have some definite thing to do, the more at ease they will be. It would not be wise to make sudden demands upon them; for there is so much that is novel assailing eyes and ears at once that they might not even hear you in the confusion, and in any case they could not adjust quickly in response.

There is a call to order by a chord on the piano, whereat Mildred, accustomed to the signal, turns inquiringly from the sand table and discovers that she does not know where to go. Bobby hitches his chair forward expectantly and unwittingly bumps Angelina, thereby instantly arousing Mary's resentment. Both she and Harvey are so occupied that they do not notice the gradual quieting down of the room.

Walter is gazing in front of him apathetically. Andy remains seated even when the children rise for a song of praise. The teacher smiles and motions for him to get up, too, but a spasmodic jerk is the only sign he gives. He grows unpleasantly conscious that his mother also has designs upon his movements so he hunches the shoulder nearest her nearly up to his ear, stares savagely at the floor, and grits his teeth.

A late comer detained by the door attracts Mildred's attention by the pretty new dress she is wearing. As soon as she takes her seat, Mildred slips into the one beside her and begins examining the costume. Barbara feels the inquisitive fingering, and a mutual staring match ensues that bids fair to develop into a hypnotic séance, when a new voice singing in most fascinating rhythm turns their attention to what is happening by the piano. Soon Harvey and Lewis are impelled to join with everyone else in the lilting melody. Some kind of words go along with it, but very few are distinguishable; so they supply any that sound approximately right. Bobby is enjoying it immensely, and his clear treble is easily noticeable above the rest. Evelyn looks interested and is faintly bobbing her head with the accents, and even Andy's expression is less severe.

By and by, Mildred's roving eye lights on a window wherein is pictured what she takes to be a puppy holding one paw up. She twists round to see what is in the other windows, but can find nothing intelligible. But something is going on at the door. Curiously she watches two children with serious, awed faces, almost tiptoeing down the center aisle. Each carefully carries a basket, full now with the envelope contribu-

tions deposited on entrance. Nothing like this happens in day school, and Mildred is much interested. To Mary and Bobby this is new, also, and they are all eyes as the children reach the front of the room. Harvey, too, is attentive as the spell of the reverent hush in the room affects him, and he watches as the children place their baskets in position and wait with bowed heads. A short sentence prayer by the leader and a response sung by the children complete the ceremony.

Lewis has caught sight of a chart with some words printed on it; and since he is beginning to read at home, he looks to see if there are any words he knows. He finds "the" and "it," and calls them off to himself, which Harvey takes as a great joke. The merriment lasts until a touch from the teacher awakens him to the fact that the superintendent is talking to them all. Presently she shows a big colored picture and Walter brightens up and takes a little notice. Later, when the class is grouped round a table, Walter seems to enjoy looking quietly at a little picture which has been handed him. Andy is still aloof in his manner, but he has heard every word of the story the teacher tells, as he proves several Sundays afterwards. Evelyn, who has been persuaded to join the group by this time, prefers watching Bobby use the crayons to getting busy with them herself. Mary chooses to draw a picture of her own to show Angelina rather than to do what the other children are doing. Mildred has been transferred by this time to the group where she rightfully belongs, and has been appraising the teacher all during the story period. She has been particularly fascinated by a

string of colored beads the teacher is wearing, and by the way it swings as she moves.

Response to New Adults. Where do the teacher, the secretary, the superintendent, and others fit into this mosaic of new impressions? Since they appeal simultaneously to eyes and ears and demand immediate reactions from the children, you will find that they gain more of the childrens' attention than do the inanimate objects in the room. Not only are children absorbed in taking in all sorts of inanimate things through their eyes and ears; they are also specially attentive to the impressions that other people provide for those eyes and ears in the way of actions, speech, gestures, facial expressions, and the like. Their interest does not confine itself to mere observation, however; they react in some way, perhaps by getting new ideas about the work processes they watch, perhaps by letting their imaginations play around the characters presented, perhaps by imitation. True, the reactions may be uncertain and rather slow at first; but at least there is more than a mere passive attention given to these big human beings. Sometimes a mere peculiarity will be the origin of a dislike or an attraction for some one, even though the children cannot explain what it is that strikes them. In looking back, years later, a twelve-year-old may realize that she disliked Miss X because of her prominent teeth, which showed so when she smiled; or that it was Miss Y's voice, shrill or harsh as a jay's, which antagonized her. You may now be able to analyze whether it was the dainty white cuffs your teacher wore that drew your fancy to her, or her low, sweet voice that sent delicious thrills down your spine.

Watch this group and see how they behave to the grown-ups. After a few Sundays Mildred makes a rush for the seat next to her teacher and is happy if she can snuggle up and get hold of her hand. Mary is fond of the teacher, too, and sometimes a diplomatic suggestion is needed to keep the peace between them. However, Mildred is not particularly attentive to what is being said and seldom knows much about the lesson story. Andy has thawed out somewhat, but is still noncommittal. He hurries past the secretary always, but is deeply appreciative of the respectful tone the superintendent used in thanking him when he was moved to leave his seat and help her to hold something she was showing the children. Bobby is using all the arts of blandishment and coaxing that he knows to have the "music lady" play his favorite hymn tunes every week. Lewis is overanxious for praise for his handwork after a few impatient moments spent upon it. Walter still seems in a daze. He moves slowly, is always lagging behind the other children in standing, moving chairs, and so forth. He needs to be shepherded when the group joins the larger group for any purpose. As yet he has made no attempt to take part in any of the singing, and often stares anywhere but at the teacher during the story and conversation. Evelyn is trying the teacher out with innumerable whims. She is generally late in coming, and frequently announces that she "might get sick," in order to be excused from conforming to the few requirements of order for the group.

On the whole, however, the children have accepted the orderly routine of the new surroundings very well. They even speak of "the way we do at Sun-

day School," as though all procedures were absolutely fixed; wherein you will see the advantage of early setting up habits which really will be stable, and the disadvantages of indefinite plans for even the opening day. Outward behavior is easily controlled by imitation and suggestion just now; guidance is natural and quite welcome to the children. At many points they would feel lost without some definite directions or example, and they are not apt to question adult authority. You will notice little of that sudden contrariness that sometimes overtakes the younger child, and little of the impish defiance the eight- or nine-year-old deliberately indulges in on occasion.

Rights of Others. How do they behave to each other? They are interested in seeing the others, in being with them, in examining their clothes, their toys, the things they draw, the treasures they may exhibit. There is little attempt to exchange ideas except in the case of a pair of friends who meet constantly during the week. There is no idea of considering each other's needs. Each child's actions reflect the supreme importance to him of his *own* desires, his *own* impulses, regardless of what others are doing. Lewis gets up from his seat to reach for a crayon he wants, even though it clearly belongs to the set Walter is using. While he is leaning over the table, Mildred comes along and appropriates his chair, moving it to where she wants to be. She scrambles into it, crowding Bobby quite unconsciously. Any one of them will interrupt another's narration at any moment, and no one sees any sense in subordinating himself for the good of the group, largely because

there is no clear group idea. Most of them must learn to wait their turn. Few have any notion of joining efforts with others to achieve a common purpose. Most of them seem unsympathetic and indifferent to the joys and sorrows of other people. This is because a situation, to awaken sympathy, must parallel something in their own experience. Often they cannot even picture to themselves how it feels to have a particular thing happen. Much of their carelessness in hurting others comes from the fact that they can attend to only one thing at a time; when intent on carrying out some immediate purpose of their own, they have no room in their minds for the query of how their actions will affect somebody else.

Sympathy. Have they then no feelings for others? Yes, if they see others in pain or distress such as they themselves have experienced and can therefore understand they are quite likely to feel sympathy; but their reactions to others' grief may not always be helpful. It is uncomfortable, as a rule, to witness the grief or pain of others. It is natural to try to avoid uncomfortable feelings, and this may be done in several ways: (*a*) One may rid oneself of the sight of suffering, as did the priest and the Levite of old, and as do those who refuse to visit sick people because it makes them feel so depressed. (*b*) In perverted cases, the distress may be turned to self-pity; one may actually oppose the sufferers, storming at them if they complain or whimper, even taking pleasure in adding to their pain. Many historic instances of this will come to mind. (*c*) Efforts may be made to help the sufferer to rid himself of the grief and pain, as did the Samaritan in the parable, and as

any child does who picks up a smaller one after a tumble and helps him to rub the bruise. (*d*) One may find satisfaction in uttering much vocal expression of grief, as did the mourners in the house of Jairus, and as does the foolish sentimentalist who laments and "sympathizes" until the self-control of the sufferer gives way. (*e*) One may seek not only the immediate relief of the symptoms, but the cure of the underlying cause of the suffering, as did Jesus in so many recorded instances, and as the child does who moves the stone out of the path where some one has tripped. Of all these ways children of this age may naturally take any one; but they are least likely to take the last, since it frequently requires more organized, abstract thinking than they are as yet able to do. Your emphasis will have to be put definitely upon the third to make it, rather than the first, second, or fourth, habitual. You must be fertile in suggesting ways of helping and also in making the needs in far-off lands vivid, if, for instance, the department's gifts are destined for Armenia.

Imitation. By studying the children's behavior you can often tell the company they have been in. Johnny enunciates gravely a piece of wisdom that you can trace back to granny's aphorisms. Billy's startling profanity is not an evidence of original sin but rather of his covert admiration for the loud-voiced, tough young gangsters he has heard. Lorena's pretty, courteous manners are not innate; they reflect the very atmosphere of her home. Similarly, Margaret's disdainful snobbishness is an acquisition from unwise family conversation rather than an inborn trait. So with James's buccaneering swagger and Dick's aloof-

ness and stealthy movements; you can almost guess what storybooks have lately enthralled them. True, these semidramatic characteristics may be only a temporary phase, to be superseded soon by others as new heroes dominate the children's thinking; but every such experience leaves its mark on their characters, and you need to see to it that they have models worthy of their imitation. Remember, too, that a model must be interesting, clear-cut, and unequivocal, if it is to hold the imagination. The very best characters in real life or in fiction may fail as incentives and inspirers if they are presented in a tame, dull way, while less desirable people, if they are more colorful and animated, may win adherents. Between being a bold, bad man leading an eventful life and a quiet, stay-at-home person to whom nothing happens, what child would hesitate?

Since a great deal of the learning of Primary children is accomplished by imitation, let us consider the conditions under which they imitate and the sorts of things copied. In the first place, there is a tendency, when one has a strong instinct in a given direction or a habit of performing a *certain action,* to repeat that action when others around are doing it. Such imitation of an habitual act takes practically no conscious thought. Of this type are cases of laughing or shouting when others do, running in the same direction as the crowd, grabbing more vigorously when others grab. There is also rapid imitation of a new variation of an old act which may strike the observer as interesting or funny. Thus, a peculiar accent, a new grimace, a slang expression may be delightedly adopted or all unawares "picked up," as the dis-

mayed parents will tell you. Equally unrealized is the imitation by which what we call the moral tone is spread. This differs from the other unthinking imitation, however, in that it is not so often a single definite movement or sound that is copied as a whole *complex series of actions,* remarks, expressions of emotion, which indicate *attitudes of thinking.* Often the more habituated and unconscious these attitudes are the more speedily and unquestioningly they serve as the code, the unwritten but nevertheless binding law, for the little people. The unhesitating condemnation, the instant expression of approbation, the immediate coöperation, the quick, shocked refusal to participate, are exceedingly potent forces molding the ideals of observant children. Without reasoning out why this is desirable and that dishonorable, why this is nice and that mean, they come to feel them so. Thus in this plastic period right or wrong attitudes may be formed which are very difficult to change in later years.

Different again is the deliberate, try-and-try-again sort of imitation that follows watching an example. Here it is the *result obtained by some one else* which acts as a goal toward which to strive, and also as a model by which to correct and criticize the strivings. By this method a new way to bounce a ball is learned, or the art of writing, or the melody of a Sunday School hymn.

Thus, the things imitated may range from single, specific movements through complex processes to attitudes of mind. In the process there may be varying degrees of awareness ranging from that involved in almost reflex, at any rate nonpurposeful movements,

up to that involved in the very deliberate, consciously purposeful movements. As to *whom they imitate,* it will be, first, those by whom they are constantly surrounded; second, any admired craftsman or temporary hero; third, some storybook character by whom the imagination has been fired; fourth, and increasingly so at this period, other children of the same age.

The Older Group

Do the older children behave any differently when in a newly formed group? Two to three years added to their age will develop individualities, but the similar experiences of school life will tend to standardize behavior. Comparing a new group of almost-nine-year-olds with a new group of just-six-year-olds we notice at once that members of the former are much more independent, and probably tend to show this by noise and apparent disorder. Not only noise, but deliberate mischief is likely to develop unless the adult is promptly on the job with suggestions for legitimate activities. The children are so much more active, have so much more initiative, so much more experience of the joys of doing things, that their restlessness, curiosity, and desire for fun will spur them on to unpredictable happenings if they are undirected.

Rivalry. Notice that the boys seem to prefer to keep off by themselves, away from the girls. A certain attitude of wary rivalry between the sexes has appeared, not exactly friendly all the time, either. If one sex is much in the minority numerically its members will appear very uncomfortable. Too few girls with a lot of boys are rather overawed; too few boys

with a lot of girls are restive, perhaps surly in self-defense. But compared with younger ones, these children will get to work together quickly. They have a store of habits of public group behavior upon which you can rely to be of help in organizing class work.

With third-grade children, who have been together for some time, familiarity with each other and with the teacher's ways will help routine procedure; but it presents other problems. Competition as a motive is now so much stronger that intense resentments, excitements, and disappointments are likely to start a fight, especially among the boys.

Fighting. In general, a fight may be provoked by any one of the following causes, which, after all, occur very frequently: (*a*) A child may find some one else in his way. Think how often when a child is running he shows his annoyance at meeting an obstruction by hitting out, pushing. (*b*) If a child is himself pushed and hit he is likely to respond in kind; a fierce but brief battle may ensue. (*c*) A mental or emotional obstacle, no less than a physical hindrance, may arouse the fighting instinct. To have one's plans upset, one's purpose foiled, one's desires frustrated, to be thwarted, teased, interfered with, breeds disappointment and resentment in any case; and if the opposition takes one by surprise there is almost certainly an answering anger. Thus, when hurried adults make no allowance for little folks' plans, there are many occasions for this sort of provocation. Then again, a difference of opinion among children as to property rights is generally settled in primitive fashion by seizing the desired object and defending it by slapping and struggling, rather than by the more

refined methods of argumentation. An older child in whom the bullying tendency is strongly developed may enjoy thwarting the younger ones just to see how angry he can make them. Since the odds are against them physically, their anger is mixed with fear. Helpless rage, long-smoldering resentment, if not downright cowardice, may color the seven-year-old's mental atmosphere for a long time. (*d*) Rivalry will necessitate a struggle for supremacy. A newcomer must prove his mettle, must find his level among the other children. All are uncomfortably undecided until they know who can "lick" whom. This testing-out process is more violent among the older ones in this age group, to be sure, but it goes on at any age. You may see, too, many a playful combat, the temporary animosity in no way a generator of a permanent feud.

Teasing. This is likely to be a pronounced characteristic, especially if the children know one another's weaknesses. They like to make fun for themselves by watching others get vexed. Being together and working as a group can be the means of forming excellent judgments of one another's characteristics. With wise training this ability to judge may develop into the valuable asset of being able to estimate character in others, and to pick the right person for the right job. Being with a group gives opportunity, too, for judging oneself by a group standard. Comradeship provides a chance for self-sacrifice for the good of the group, for rejecting a mere subjective impulse in favor of some objective goal that all can value. We shall study this more fully in Chapter VII.

Perkins and Danielson report an interesting devel-

opment in a group of third-grade children observed carefully over a period of several months.[1] In their fifth week together their behavior as hosts and hostesses left much to be desired. After serving ice cream to the guests they took their own behind screens to enjoy, and could not all be persuaded to come out and sit among the guests. Twelve weeks later, though the boys were still overattracted by the refreshments and "bossed" the early arriving guests with apparent rudeness, the children had developed a real sense of responsibility for their guests' welfare, shared in all the fun, and helped everyone else to full enjoyment, with no rowdyism.

Book Study

1. How does this chapter illustrate and review points brought out in the previous chapters?
2. Mark the lines on the page which justify the following statements:
   (*a*) To be forced to act when we are unready to act is unpleasant.
   (*b*) To be able to act when we are ready to act is pleasant.
   (*c*) Not to be able to act when we are ready to act is unpleasant.
   (*d*) A neurotic constitution is heritable; it can be intensified by poor training.
   (*e*) Little children are easily distracted by things around them.
   (*f*) A sense of motherliness is often well developed by the time a child is seven or eight years old.
3. Where are the following described or illustrated:
   (*a*) Desire to excel; (*b*) delight in activity; (*c*) shyness; (*d*) passive attention, of the instinctive type; (*e*) poor home training; (*f*) suggestibility; (*g*) self-absorption; (*h*) force of habits already formed?
   These are often cited as characteristics of this age period.

[1] J. E. Perkins and F. W. Danielson, editors, "At School with the Great Teacher," pp. 36, 100. The Pilgrim Press, 1924.

4. Distinguish reflex imitation, dramatic, nonvoluntary, voluntary; illustrate each.

Additional Reading

5. Pages 61-77.
7. Pages 255-259.
10. Pages 218-227.
12. Pages 59-66, 70-72.
14. Chapter XIII; pages 377-388.

For Discussion

1. What is the matter with Walter? How would you provide for him?
2. Explain Andy's reactions.
3. Which child would you want to pick for a case study? Why?
4. In what ways may kindergarten-trained children appear to greater advantage than those having their first school experience?
5. Explain the connection between suggestibility and the tendency to imitate.
6. Instance good and bad habits you have seen started by imitation.
7. What do the facts brought out in the last two questions suggest as to training in worship?

SPECIAL OBSERVATION EXERCISE FOR EVERYONE, WHETHER WORKING ON GROUP SURVEY OR CASE STUDY

Results are to be assembled in complete form for discussion in connection with Chapter VIII. The exercise may be begun at any time. At least two weeks should be allowed for it, preferably longer.

Plan to spend not less than ten minutes at a time, not more than half an hour at a time, where you can watch children of this age at free play. Put in a total of not less than three hours, and as much more as you conveniently can. Familiarity with the locality in which you live will help you decide to what different places to go. The school playground, back yards overlooked by a window where you can be unobtrusive, the ordinary side street of a town where you can walk slowly up and down, might all be suggested.

Take notes as you observe, but do not attract the children's attention by so doing. Enter the time of day, the sea-

son of the year, the kind of place where the children are. Count the children. Give their approximate ages, and note whether boys and girls are playing together or separately. State exactly what they are doing.

So far, your entries might run something like this: Four o'clock; dull, chilly November day; street on a hillside, well paved, rather dirty, well populated, three- and four-family houses. Walked one block three times. Of over one hundred children fifty-two were between the guessed ages six to nine. Of the fifty-two, twenty-eight boys, twenty-four girls. Five boys in group playing ball. Four girls roller skating. Seven girls looking after smaller children, two with doll carriages. Nine children more or less together, running about, apparently hiding or chasing. Three of these were small boys, six were girls, led by a larger girl of twelve or so. Four boys playing soldier, with two older boys directing. Two boys, each on a scooter, not playing together. One girl reading. Three boys with bats and balls. Two girls just sitting still, watching others. One boy evidently on an errand from the grocer's. Two boys and a girl marking a blank wall with crayon. Two boys having a sort of wrestling match, three others looking on—seemed to be a quarrel. One girl bouncing a ball, displaying to three much smaller girls some special tricks with it. Two boys scraping up dust in the gutter. One boy staring in at a toy-shop window.

Another day, or time of day, might yield very different results; so might a different environment.

Wait and listen to the children's conversation. How far does it reveal desire to display, desire to share, irritation provocative of fights, admiration of each other, sense of "fair play"?

Eventually, organize the results of your total of three hours or more of observation, and tabulate them in the fashion of the sample record shown below. (Use check marks where the printer puts X.) The first column is for the name of the game, if you recognize it, or at least a description of the activity. The second tells whether it was carried on by boys or girls, or both. The third column is for the age you guess the children to be; remember that we try to confine our observations to children between six and nine. In the column headed "Social," tell whether the game was being played alone, in a group, or by a pair. Don't confuse two children playing together with a game strictly for two players. In the column headed "physical," tell whether

the play was quiet, moderately active, or very active. In the column headed "Mental," tell the dominant interest of the play according to your analysis of it. The subheadings explain themselves. By "Language interest" is meant puzzles, conundrums, guessing contests, and so forth.

If your work is done properly you may have fifty or more entries of activities observed. Glancing over your tabulated totals, you may be able to say (1) what traditional games you recognize, such as "fox and geese"; (2) what proportion have a dramatic, imaginative element; (3) what proportion have as their object the acquisition of skill, such as spinning tops, going on roller skates; (4) what proportion are indulged in for sheer love of activity; (5) what proportion are played singly as compared to those played in groups; (6) what proportion have rules to be followed as compared to those simple plays with no rules.

To what conclusions can you come? Do you think your findings are typical? What have they revealed about child nature at this age?

These results should be compared with what others in the class find, and discussed in connection with Chapter VIII.

SAMPLE RECORD

Name of Play	Boys	Girls	Both	Approximate Age	Social: Single	Social: Group	Social: Pair	Physical: Quiet	Physical: Moderate	Physical: Active	Mental: Dramatic	Mental: To get skill	Mental: Chasing	Mental: Repetition	Mental: Rules, not free play	Mental: Language interest
Cross tag	..	..	X	7, 8	..	X	..	..	..	X	..	..	X	X	X	..
Fire brigade	X	..	..	8	..	X	..	..	X	..	X	..	..	X	..	..
Picture story-book	..	X	..	7	X	..	..	X	..	..	..	..	..	..	..	X
Jacks	..	X	..	9	..	..	X	..	X	..	..	X	..	X	X	..

CHAPTER VI

WORDS, FANCIES, AND IDEAS

Fore Exercise

1. When did you like fairy tales? cease to believe in Santa Claus? read "Alice in Wonderland"?
2. What were your favorite Bible stories at the age of eight? Why?
3. Did you ever invent a ritual of your own to be used as worship? If so, what was it like? Have you known other children to do this? If so, how old were they?
4. Take a sheet of paper and a pencil. Write the numbers 1 to 16 in the left-hand margin. Be ready to write down the first thing that occurs to you when you read the test words given presently. If several ideas come, don't pick and choose between them, but write as quickly as possible something to indicate the very first thing that came into your head, no matter how insignificant or foolish you think it. If the test phrase were "old woman," you might have a fleeting image of some one you know; if so, put down "Mrs. X." Or you might have thought "witch," or "feeble." Whatever comes, put it down as fast as you can. Do not look at the next page or read over the whole list beforehand. Read just one word or phrase at a time and respond to it before going to the next. Ready? Go!

1. athletic
2. angel
3. a large trunk
4. charity
5. candy box
6. church
7. children's party
8. Devil
9. Franklin
10. God
11. going to Jerusalem
12. he is a saint
13. pessimist
14. soul
15. teacher
16. very religious people

The object of this experiment is to bring out that our first, uncritical responses often reveal the sort of ideas we formed in early childhood, whether or not they agree with our more mature, developed beliefs. Thus, looking at your even-numbered responses (which are all we're interested in), you may find that you have for number 8, "visual image of a demon, horns and tail"; and for number 16, "people with a pious expression, using many devotional books, attending services in church." Keep these results; compare with what others in the class have obtained. Can you trace the influence of early impressions? What does this suggest about the ideas we try to build up in our children?

Vocabulary

Size. Some people have tried to discover either how many words a six-year-old child knows, or how many he uses constantly. Of course, an estimate of the former would be larger than an estimate of the latter; for we all customarily employ in our talking far fewer words than we know. Guesses at the number known are made by questioning children on words taken at random from many sample pages of a dictionary. By recording the percentage with which they

are familiar and multiplying accordingly, we can get a rough measure of such terms as they know when they hear them. Approximately 3000 words are known by children in the first grade. By the third school year, corresponding to the last year in our Primary Department, they know, on the average, meanings of 4500 words. Very few of these are abstract words, however; and the best known are those which relate to daily life rather than storybook life.

Use and Kind. The other task, that of keeping track of the words most frequently used by a given child, is extremely difficult. We should need a dictograph of unlimited capacity tied somehow to him for several days to get a record sufficiently rapid and accurate; and this is not yet practicable. Two careful studies of individual children, made by their conscientious, scientifically trained parents, give an average of 3100 different words used correctly by six-year-old children. Of these, over 1700 were nouns. These two children were probably superior in intelligence; and it would hardly be safe to argue from this that most of our entering Primary class have so large a vocabulary, or indeed, that they know common facts of everyday life which do not happen to have come under their own observation. Words they hear only in stories are more easily forgotten than are any other kind. Abstract terms are seldom remembered for long or adopted into daily speech. At this period they may be learning new words at the rate of two a day, both from a constantly widening environment and by direct teaching from cultured people in school and home. Up to six, girls seem to know more words than boys do; but after this age

the boys excel the girls. There is a growing interest in words just as words. Among the games played by children of seven or so, there are some that depend to a certain extent on vocabulary. Guessing games often involve the use of words with more than one meaning; simple conundrums to be answered with a punning on words are enjoyed. Puzzles based on picture writing, letter squares, acrostics, and so on, are gaining in favor with the more advanced children. Then the various counting-out rimes, the riming series, the traditional phrases like the incantations that figure in so many games evidence the growth of the language interest. There is a magic in the word, somehow, be it a formula for enchantment, a password, quasi oath, or what not.

Since in the first two grades the reading ability is not sufficient to grasp readily new words of any length, reliance must be placed mainly on oral teaching for the memorization of words of hymns and Bible verses. Remembering that children tend to repeat any sound fairly like what they hear, in the place of words representing symbolic, abstract thoughts which they do not understand, you will readily appreciate the following misquotations. Think carefully about the mental picture probably gained from the words they were using:

(*a*) "Surely good Mrs. Murphy shall follow me all the days of my life."

(*b*) "Here our grapey dishens bringing."

(*c*) "Dare to have a purpa's (?) fur and dare to make it known."

(*d*) "Sewing in the morning . . . bringing in the sheets."

(*e*) "I would rather be a dorky bird in the house of my God."

(*f*) "Sweet land of liver tea, of thee I sing."

(*g*) "Naaman was turned into a leopard." In a later retelling of the story this naturally became, "He was turned into a tiger or something."

Imagination

Change in Type. Words and concrete experiences together build up images in our minds which color our thinking, sometimes in a rather unfortunate way, as perhaps you realize from the fore exercise to this chapter. Fortunately, children of Primary age seem just as hungry for reality as they do for imaginary facts; indeed, some students of child nature have called this the age of disillusionment and skepticism. The children have an urge to investigate, explore, test, fight their way to the inmost nature of the world around them. Three-year-olds delight in playing they themselves are frogs; seven-year-olds are more likely to throw stones at live frogs to see what they will do. The little children are horses or their drivers in turn, prancing and romping; these children, especially the boys, are not content until they make a real horse react in some way, regardless of the animal's feelings as they pursue their investigations. Kindergarten children may play fire brigade; Primary children will build a real bonfire and find out all they can about its possibilities. Moreover, they will hang around the fire station and pick up no end of information about how the engine works. Four-year-olds may enjoy a motion song about the carpenter; but nothing short of borrowing father's tools and driving

nails violently will serve the eight-year-olds, though the use of chisel and saw may incidentally result in some injury to themselves. In short, they are realists, not myth makers, and only the truth by contact with hard reality will suit them. The prime need is to separate the worlds of make-believe and must-believe; no longer can the first do duty for the second. Once they are separated, the children may pass from one to the other at pleasure; but to confound the two is, in their own language, "silly." You will see growing a clearer, more distinct consciousness of the artistic freedom with which the world of fancy may be treated, along with a more exact definition of the boundaries of the worlds of fact and fancy. In their imaginative play during these years there is a lessening of the absolute absorption in the character represented, and an increase in appreciation of the dramatic value itself. Whereas, your younger, first-grade children will cheerfully and readily undertake to represent anything under the sun and will be absorbed in how it feels to be a caterpillar, a frog, a shepherd, the third-grade folk will be much more diffident, and will also be quite attentive to how the audience is impressed by their impersonations. Few or no words are needed for the smaller children's drama, but the older ones are often held up for want of the right thing to say. Matters of costume, too, assume much greater importance. Tom refuses his part in the Christmas play because he'll "look such a guy in that get-up," and recommends that the "little kids" (!) be called on for that part.

Relation to Faith. Now comes the testing time. Which of the things heard and seen are to be abid-

ingly true? Which are to be put away as too childish for full credence?

For instance, somewhere about the age of six, the belief in Santa Claus vanishes. From a lack of evident possibilities in chimneys, and from the presence of identifying signs which alert eyes and ears can discover, faith in a heretofore accepted fact disappears. What is to take its place? Skepticism in general or enjoyment of a legend? Depending on the manner of disillusionment, perhaps, some children become sophisticated scorners of the old tale; others become improved discriminators between verifiable truth and legitimate make-believe. Happy are those who grasp this difference. It is an immense advance intellectually, for now not only can the respective realms of science and poetic fancy be defined, but also the social consequences of using imagination or observation when narrating events can be appreciated. For a considerable period children may inquire anxiously if it is a true story they are to hear. It is not that they object to either the fanciful tale or the matter-of-fact one, but that it is all-important to them to know beforehand how to adjust themselves. They are as wary in their attitude as a horse might be when crossing a doubtful bridge. You can help children very much at this stage by being perfectly frank, assuring them of your own enjoyment of either kind of story, but emphasizing the necessity of absolute accuracy when recounting the true sort. Otherwise, the ability to assign literal and symbolic truth each its proper value is difficult to develop; and, furthermore, habits of critical thinking with regard to their own accounts of events, or their beliefs, are not likely to be formed.

Yet how supremely important this ability and these habits are in matters of religious faith! Who or what is to be the authority—the living teacher, the printed page, the experiences of life? When teachers differ, Bible texts are inconsistent, individuals' experiences are so varied, what is to help the boy or girl later on in the storm-and-stress period of adolescence, if in these early years the foundations of faith have been laid on shifting sands?

This urge to prove realities for oneself rather than merely to accept another's dictum may lead a child now and again to an experiment as deliberate as Gideon's of old. Mary Antin relates, in "The Promised Land,"[1] the trial of faith she made as a young child—she does not tell us her exact age at the time—by carrying her pocket handkerchief in defiance of the strict Jewish way of Sabbath-keeping. She did it, not to disobey, but to test the truth of the statements made as to what would happen if she thus committed sacrilege. Edmund Gosse also tells how this desire to substitute a belief based on demonstrable truth for mere credulity of his father's pronouncements led him as a boy of less than seven to make a definite test, which he shudderingly felt to be most impious. He says that he was worried as to what was meant by idolatry, and at last drew from his father the statement that it consisted in praying to anything or anyone but God.

"I pressed my father further . . . and he assured me that God would be very angry . . . if anyone, in a Christian country, bowed down to wood and stone. . . . I determined . . . to test the matter for myself,

[1] Houghton Mifflin Company, 1917.

and one morning, when both my parents were safely out of the house, I prepared for the great act of heresy. . . . I hoisted a small chair on to the table. . . . My heart was now beating as if it would leap out of my side, but I pursued my experiment. I knelt down on the carpet in front of the table, and looking up I said my daily prayer in a loud voice, only substituting the address 'O Chair!' for the habitual one.

"Having carried this act of idolatry safely through, I waited to see what would happen. . . . I was very much alarmed, but still more excited. . . . But nothing happened. . . . Presently I was quite sure that nothing would happen. I had committed idolatry, flagrantly and deliberately, and God did not care. The result of this ridiculous act was not to make me question the existence and power of God . . . it was to lessen . . . my confidence in my father's knowledge of the divine mind. My father had said positively that if I worshiped a thing of wood, God would manifest his anger. I had, then, worshiped a chair . . . and God had made no sign whatever. My father, therefore, was not really acquainted with the divine practice in cases of idolatry." [2]

Relation to Truth. Among other early typical beliefs that go by the board is the stork myth. There are, visibly, no storks; and there are, also visibly, facts of nature which stare children in the face and demand explanation. Again they ask questions. Almost one hundred per cent of children by the age of eight have put the query, "Just exactly how do babies come?" Before that time they have inquired

[2] Edmund Gosse, "Father and Son," pp. 53, 54. Charles Scribner's Sons, 1928.

about the uses of all parts of their own bodies. Very many children, depending partly upon their degree of intelligence, partly upon the circumstances of their family life and immediate environment, have put this question much younger. Blessed are those who happen to put that question to their mothers in the first instance, and who receive from them a fearlessly truthful reply. Unfortunately, we find that innumerable children gain their first sex information from undesirable sources, so that not only are they misinformed but the wrong attitude toward the whole matter is set up. If parents would but realize that if they withhold information on this point, they are not keeping children ignorant, but are simply, by their evasions or untruths, raising a barrier of silence which it may be impossible later to remove! Children, if put off, will only seek, and usually get, the knowledge they crave from other informants, who may be coarse, impure, perverted. Here, obviously, is one big opportunity to connect thoughts of life-giving with all that is wonderful, true, sacred, lovable, in human and divine life, a matter in which parents and teachers can well coöperate.

We are told that knowing the truth makes us free; and nowhere is this statement better exemplified than in the freedom from fear that comes from finding the truth about facts in the realm where enslaving ignorance previously ruled. Experience teaches the six- and seven-year-olds that no one, not even witches, can ride through the air on broomsticks; and that in the city world of trolley cars, grocery stores, telephones, and friendly policemen at difficult street crossings neither dragons nor giants with an appetite

for roasted boy meat stalk abroad. Take these city-bred children to the country, however, and at dusk in the unfamiliar woods, where countless storybook children have met dread fates, who can say that gnomes, goblins, wolves, and bears may not really be about? There are strange traditions, too, about "hoop snakes" and darning-needle dragon flies which the country boys indubitably believe, though they seem daringly familiar with cows and goats. Country children are less at a disadvantage when visiting the city, since less superstition hangs around the objects of modern civilization; but in a strange house with undoubtedly queer noises and unexplored recesses, they may apprehend ghosts, or lurking lions like those they saw at the zoo.

Interest in Fancy. Side by side with this clearer understanding of realities in the world of things and persons goes a valuation of the world of fancy. Since there are no real bears around, a truly delicious thrill comes from pretending that there are. Children can play "old witch," if the witch is really only Alice, and run from her with shrieks of delight. The zest for many athletic feats, such as coasting, is partly derived from the feeling of danger; and the enjoyment of tales of miraculous adventure is enhanced by the risks run in imagination. Once certain of their facts, and securely on the right side of the border line of safety, children will indulge in unlimited exercise of the imagination. Whether reviewing the frankly ridiculous at the movies, poring over fairy tales or Munchausen wonders, or in their turn spinning long yarns for admiring audiences, they are free citizens of the land of make-believe, along with all the other

authors, poets, and creative artists this world has ever produced.

Girls generally like fairy stories all through this period; boys may drop the pure fairy element a little sooner than girls. Probably one reason for this difference is the appeal of fairy lore to the æsthetic instinct, which in boys seems weaker or of later development. To both sexes the imaginary adventures of fictitious characters, human or animal, are interesting. Stories of boy and girl life in other lands usually have charm for children who are seven years old. Girls of this age like quiet stories of family life with details of daily happenings. They enjoy having the actual conversation reported; boys care less for the talking than for the deeds wrought. The characters need not always be children so long as there is action, plenty of it, presented with vividness.

To sum up: This is the period when the border line between fancy and fact becomes much more clearly defined for a normal child. His growing certainty of verifiable truth should free him gradually from fears and superstitions, delivering him from the compulsion of believing his own dream states, whether nightmares or daydreams. At the same time he learns the legitimate sphere of make-believe, winning the freedom of the artist who creates. Since children's imaginations help them to feel the emotional values of the situations in life which other people experience, though they themselves may not have had duplicate experiences, we have, now, a method by which sympathy may be aroused, sympathy of the sort which enables a person to put himself in the place of others and to ask, "What should I do if I were that man,

and what should I want others to do for me?" Thus, not only by actual social contact, but also in part by wisely directed imagination, you can awaken an appreciation for the Golden Rule.

Ideas

Abstractions. Words, concrete experiences, and images help to form the child's stock of ideas, such as they are. All ideas are learned, of course; we are not born with any. So upon the particular environment and opportunity to learn which any child has had will depend his ideas. We have seen already how concrete children's ideas of right and wrong may be, yet how varied, according to the treatment they get at home. Many notions which seem quite simple and ordinary to us may still be quite a puzzle to the six-year-old. Take those concerning time, for instance. By the time they are six, most children have accepted the mystery of to-morrow as the day which never comes; but there are still many things about our time intervals which they do not understand. Few at that age can tell time by the clock, and they have no way of measuring time except by what they do. "Time to start," "dinner time," "bedtime"—such things are understood because of the action which follows; but how can children tell whether we are "on time," whether it is "a long time," "a fine time," "a bad time," "behind time"? Some seven-year-olds did not know whether it was yet "noon" because they had not been to school that day. They identified "noon" with the coming of recess; at home the middle of the day was called "dinner time." Afternoon is "after dinner"; night is "when it is dark." "Last summer" is

when they went to stay in the country; the "winter" is when the snow came, rather than so many months ago. How confusing, then, when the snow does not come, or when daylight-saving involves going to bed while it is still light, or when grown-ups have "dinner" at "supper time"! If these fixed points change so, will the clock keep time? "If the clock stops, isn't there any time?" "Does it tell the time just when it strikes?" "Where does time pass?" "Where does it go to?" All these, and many similar questions, bother the six-year-old; but gradually he sees order in the chaos from the frequent repetitions of actions in the same sequence. He learns to read the clock face, to feel the sense of measuring off time when he cannot count it for himself. But for a while longer it is difficult to estimate past time, to look back over days or weeks with any accuracy. Even eight-year-olds will not date things more than a few months back. You need not expect any conception of long periods of time; there is no chronological sense that would hinder them from supposing Abraham, Moses, Samuel, Elijah, and Jesus to be contemporaries. Hundreds of years mean no more than "ever so long," which in daily personal experience in waiting for some desired event may be anything from ten minutes to some weeks.

This is partly because number concepts are quite vague. The children are drilled at school even in their first year in arithmetical manipulations as far as twenty; but numbers beyond twenty are often not thought of concretely; they are rather words to be rhythmically recited, or delightful exaggeration terms

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to express "a whole lot." The same mistiness clouds their idea of money values.

Ideas of God. These are, of course, acquired, just as are any other ideas, from what children have heard incidentally and from what they are directly taught. Their attitudes will depend partly on their interpretation of the ideas they get, partly on the attitude those around them have manifested. For instance, a child who is told, "Don't do that; God will see you," will probably regard God as a sort of exaggerated policeman and develop an attitude of fear and dislike. However, the tone of voice used might be such as to favor the conception of God as a grieved watcher, and the attitude of regretting to displease him might be formed. A child in a home where the expression, "Thank the Lord," is used in a flippant way will likely think of God as a convenient genie; where the same phrase is used reverently and sincerely, he is more likely to think of God as a heavenly friend. Since most terms referring to God imply a personality, children naturally tend to visualize a person, usually a very big old man, with a white beard and flowing garments. Actual pictures may have assisted this, but it seems a very general interpretation.

Below are some ideas of God reported by eight-year-old children in response to the following questions put individually: "What is God like? When you think of God what do you think of?" Notice how the wording of their replies reflects the kind of teaching received in their Primary Department:

"He is a kind Father." "He is kind and keeps us." "He watches over us and wants us to be good." "He helps us to be good." "He gives us everything." "He

likes me to be kind and loving, to obey and help everyone." "He is the Ruler of the sky and earth. He can always see what I do." "He is some kind of Spirit, not a man like my dad." "He is an Angel with great white wings." "He is a Man with powerfulness, honesty, truthfulness, purity, forgiveness, and courage." "He sometimes says, 'Maybe, when you're older.'" (!) "He is my Father; I love him and am his child." "He tells me how I should obey. I should help God as he helps me."

To a similar question about Jesus, came: "He went about doing good." "He reminded people about God." "He had power from God to help people." "God sent him to help us." "He loved people more than himself. He was willing to give up his life for us." "He could love everyone at the same time equally."

Nine-year-olds had some questions to put, when opportunity was given. They were: "How can God speak to people if he is a Spirit?" "Our teacher told us the world was once a ball of fire; how did God make it?" "Where did God come from? I've been wanting to know for years." (!) "God doesn't always take care of us; sometimes he lets things happen." (This after newspaper publicity of a kidnaping case.)

To the question, "What does God want you to do?" came the following: "To be kind and helpful." "To help mother with the housework." "To help those who are sick." "To love one another." "Not to fight." "To pray every evening and morning, and thank him." "To help some one in trouble." "To write to people who are sick, teach them about God." "To share our things." "To be good." "To obey, pray, and be kind."

The main types of God-idea generally found, group themselves about as follows:

1. He is a Creator, a Giver of life, a Force that makes growth.
   (*a*) Impersonal (this is rare).
   (*b*) A physical Force distributed through trees, animals, and children's own bodies, perhaps as their blood is.
2. He is in addition a Cause, a final Authority.
   (*a*) A magic Worker, doing miracles, performing mysterious tricks in the world of physics.
   (*b*) A whimsical Spirit, who may be cajoled into providing things specially and pleasantly for us if we use the right password.
3. He is chiefly concerned with our actions.
   (*a*) He demands certain gestures and acts from us. Conventional obedience to rules will satisfy him; omission of certain formulas will displease him.
   (*b*) He must be placated if we are naughty; he may be hoodwinked, however.
   (*c*) He is a dreadful Spy, whose all-seeing eye cannot be escaped, who may punish us eternally.
   (*d*) He is an amiable Being who may be persuaded into letting us do what we want.

Notice in the above the probable sources of these ideas, and how very nearly idolatrous one, at least, is. Undeveloped nations as well as immature individuals have held similar conceptions.

Let us contrast with these an idea of God which is more ethical, even though it is mingled at times with elements from these other conceptions:

"God is an unseen Companion, a Father, a Friend. He can be talked to freely, but always with respect, for he is so great and wonderful. He likes to have us tell him things, for he is always interested in his children. He gives us many things, especially help; so we must remember to thank him. He is sorry, and it grieves him, when we do wrong. He has commands for us, just as our parents have, and commands for them, too, since they are also his children. He belongs to us all, but does not have favorites, for he loves justice. He has work to do, and asks us to help him in that work; and when we do we are all happy together. Some of his plans we can't understand yet, but as we get older and wiser, and especially as we try to help him as far as we can, we shall understand better. He loves beautiful things and true things, particularly in ways we act."[3]

Obviously, ideas and attitudes are here interwoven. For this or any other idea of God we cannot depend upon chance. Ideas must be transmitted, attitudes must be felt in others, copied from them, shared with them. Since children learn by acting rather than by merely being told things, and since they appreciate values by proving the worth of purposes as they work out tangibly, the way to help them to this idea of God and this attitude toward him is by giving them opportunity to act as Jesus tells us God acts. "For children to get in line with his purposes and try to carry them out is the way to the interpretation of God. Since God takes care of us, children must have opportunity to care for others more helpless. As he

[3] Quoted from "A Study of the Little Child," by M. T. Whitley. The Pilgrim Press, 1921.

makes many things, and makes them do work, so they also must construct and create, and put to use. As he works in and through people, so they must share work others are doing. As he bestows gifts, so must they, too, feel the joy of giving. As he fights wrong feelings and deeds, so must they be enlisted in similar warfare. As he shares his beautiful things with us, they must share, too. As he brings happiness, so must they plan ways of making others happy. As he is responsible for so much, they, too, must know what it is to be held responsible. Above all, they must share God's acts of loving."[4]

Just as we talk to our fathers here for various reasons, partly at least for the joy of fellowship, so our communion with our heavenly Father must not be confined to the petition form of prayer. Expressions of gratitude will of course be included, also of our attitudes of faith, of joy, of contrition, of reverence. Some help may be needed by the younger children in finding language suitable to clothe their thinking, but spontaneous utterances are by no means impossible. Asked one Sunday before the prayer time what he wanted to say to God to-day, Raymond feelingly said, "I've been building a bird house and I do so want some birds to come there." Two weeks later he could hardly wait to add his part to the class prayer: "Two birds have come. They're building a nest in my house, and oh, I'm so glad!" Teacher and children shared that joy, as you may guess. Forms may only too easily become stereotyped emptiness; so we need to encourage the preliminary recalling of the attitude

[4] M. T. Whitley, "A Study of the Little Child," The Pilgrim Press, 1921.

the formal phrase is to express, also to include the less formal, direct method of prayer.

If confusing theology is omitted, the stories about Jesus are very much enjoyed, especially the Christmas story, which is a prime favorite. Other welcome stories are Jesus blessing little children, the flight into Egypt, feeding the five thousand, changing the water into wine, walking on the sea, Jesus before the learned men, the triumphal entry. From what has been said before, can you analyze the elements that make these stories interesting?

Idea of the Church. This depends so much on what the children's particular experience has been that only a few suggestions can be made as to what it will be. Church is thought of as a place where they go and sing songs, do some marching and pasting, hear a nice story. It is God's house, though how he lives there is a mystery. It is a place with unusual furniture, where they have to sit still a long time while the minister talks. The term "church" means a building, almost invariably. Children under nine have too little group consciousness to associate the word with any body of people.

The ritual that goes on in the church may appeal as an interesting sort of dramatic game. Children enjoy the conventions, and sometimes imitate them in a substituted worship of their own. Thus two little girls aged eight and nine invented a "religion" involving certain taboos with regard to food, many purification ceremonies, rubrics, and formulas to be practiced. A group of small boys made a temple in a cave they dug in a clay bank. Here they set up an idol they had manufactured, and, alas, sacrificed frogs and beetles

to it with some rather horrid rites. We have several celebrated accounts of imaginative children practicing religious ceremonials of their own devising, for instance, Goethe, who at seven made an altar and acted as high priest. As children find playmates who go to other churches, the meaning of the term is enlarged for them. Also their nascent group feeling is intensified by the practice of worship with different-sized groups. A class or a school loyalty begins to develop as they meet together and engage in a common activity. Here is the chief means, after all, of developing the attitude of oneness with the church—by doing. And by doing they learn sympathy, good will, helpfulness.

Book Study

1. What suggestions for teaching have you gained from this chapter?
2. What are the dangers of imagination?
3. What are its uses?
4. How do we get ideas?

Additional Reading

1. Pages 158-161, 165-168.
2. Pages 266-272.
3. Pages 42-44.
4. Pages 142, 143, 198-204.
6. Chapter X.
7. Pages 233-237, 241, 242, 246, 247.
8. Chapters IV; V.
10. Chapters XXIV; XXXV; XXXVI.
12. Pages 154-167.
14. Pages 231-235, 238-241, 263-269, 277, 415-418.
17. Pages 160-167.

Sully, "Studies of Childhood," pages 120-132, 506-513.

For Discussion

1. A Picture Roll for Primary use illustrated as follows the golden text,

"The stone which the builders refused is become the head stone of the corner" (A. V.):

Large stone blocks were lying about a building in process of erection. A corner stone being lowered to position had on one side the sculptured head of the crucified Christ with the crown of thorns. A visitor objected that the children would get a queer idea from that, especially with the words "head stone" in the text. The teacher replied that they understood the meaning perfectly, as they had recognized the drawing at once when asked. Do you agree with the visitor or the teacher? Why?

2. Are the words "kingdom," "temptation," used generally by any of your children? What similar-sounding word might they confuse with "'Hallowed' be Thy name"? What meanings are they likely to have for "Thy will be done," "trespass"?
3. How far does the old-time prayer, "Now I lay me," express the thoughts and wishes of six-year-old children as you know them?
4. Why did even an intelligent child of seven say, "God gave his only forgotten Son"?
5. Are the weekly and monthly papers, or whatever your system provides for the third-year Primary children, within their powers of reading? Do you have the children read from the Bible at all?
6. In what visual language form are the hymns your department uses? How would you criticize it?
7. Discuss the practice of "taking a dare" in relation to trying out realities, enjoying partial dangers.
8. See II Kings 2:23, 24. Would you include this in your second-year Primary lessons? Why or why not?
9. See John 7:17. What is the psychological truth conveyed there in connection with faith?
10. If children ask about the truth of a story of which you yourself are not convinced, what should you do?
11. Did you ever test for yourself some statement about God as Gosse did? If so, what was it? How old were you?
12. Of what educative value to the imagination is it to have children dramatize stories they know well?
13. What harm would it do for you to tell a story once, then suggest dramatizing it, telling the children when they are at a loss, how to act and what to say?
14. Explain why a memorized catechism is not a suitable instrument for teaching theological distinctions to children of the Primary age.

15. What difference in Raymond's idea of God would have been indicated if he had added, "Thank you, God"?
16. Bring together the results of the fore exercise to Chapter IV and explain. Compare with what others state.
17. All group surveys and case studies undertaken to date should be reported, criticized, discussed.

Group Survey

1. Collect instances of wrong words used by children when they have memorized from only hearing the words. What precautions would you observe to overcome the difficulties suggested by such instances?
2. What proportion of your Primary Department take out books from the library?
3. Do the dramatic representations the Primary children give require, from their point of view, more or fewer realistic stage properties than those of the younger children?
4. If opportunity allows, try telling a new story to several different groups of children about seven years old. See how many times it is told before they suggest acting it out.
5. What difference is there between the older and the younger ones in the relative proportions of silent acting and spontaneous speaking? Don't guess at this; observe closely and report.
6. Go to the children's room of the nearest public library. Spend two half hours there on different occasions at an hour when children are there. Watch the youngest who can read, and see what sort of books attract them. Ask the librarian in charge what are the favorite books for both sexes under nine years old.

Case Study

1. What books does your child own? Is he read to at home? Does he know stories such as "Cinderella," "Peter Rabbit"?
2. What does he believe about Santa Claus? What other stories does he connect with Christmas?
3. Try to find out his stock of known Bible stories.

CHAPTER VII

THE ENLARGING SOCIAL WORLD

Fore Exercise

Consider these cases:

1. Several neighbors inquire interestedly among themselves if young Jack has been entered in school this term. "He needs it" seems to be the common opinion.
2. Edith lived in a suburban community where the people were practically all of her racial stock. At the age of eight she went with her father on a trip to a city where she was introduced to a Jewish merchant. Thrilled and awestruck she met him with glowing eyes. "Oh, I'm so glad to see a real live Jew; Jesus was a Jew," she said as she shook hands. Compare the attitude with that of a child brought up in a city teeming with varied nationalities, full of racial prejudices and antagonisms.
3. Mrs. T, on arriving home after having taken her six-year-old to school for the first time, sat down and had a good cry. "He's going away from me; he's not my baby any more," she told herself.
4. "We won the war" was often heard. What did the speakers mean by "we"? Why did the phrase itself raise dissension?

Direct Opportunities for Social Growth

School Life. By the time they are six most children have had some contact with life outside the home.

In these days of nursery schools and kindergartens they have possibly gone to school before they are six. They have perhaps attended the Beginners Department of the Church School. There have been playmates near home, too, and occasional parties. But now comes a day when a special step forward is taken. They are enrolled by the census among the school population and are henceforward of special interest to a new group of state officials.

What do children gain thereby? First, contact with state and nation-wide authority, embodied for them immediately in the shape of the teacher, more remotely in the persons of the janitor, the principal, the school nurse, supervisors of various kinds. Second, daily intercourse with many more children than they have met at once before. This involves the novelty of many doing the same thing at the same time, of learning to obey drill signals, of listening and looking all together but speaking one at a time. Further, there is a definite place for each child, and at certain times each child must be in that place. Equipment is handed out; individual and group responsibility for property is emphasized. Orderliness of shelves, tables, desks, floor, is insisted upon. The order of events seems planned, and, however "progressive" the school and elastic its program, an outline of routine appears. Clocks and bells assume a new significance. Attention and effort are called on in unexpected ways. Discipline, we call it.

Some of this is quite different from the home procedure; for some children all of it is. Now differences challenge attention, invite comparison, and help to define our consciousness of things and people and

groups. Soon the children contrast parents' requirements with teachers'. Perhaps they coincide and reenforce one another; perhaps they do not. Bobby announces, "It's good for us to drink lots of milk; teacher says so," and suits the action to the word; whereas his mother's efforts to have him do this have, for the last year, been very doubtfully successful. "School is where you have to pick things off the floor," remarks Marian. Presumably home is where you leave the litter for others to pick up. Children easily solve the problem of differing standards by forming one set of habits for school and another for home. Sometimes, though, the idea may be puzzling that mother and father are not the final authority, may indeed not be always right. So far from mother's telling teacher what to do, she or the principal or some school officer may tell mother what should be done. Is there, then, a sense in which some outside power affects the whole family's actions because of them, the children? How is this world integrated, after all?

By degrees things begin to shape up: "Our teacher says"; "In our class"; "The way we do." Who are "we"? A new group consciousness is being built up, helped by the definite name "first grade" used by and of them daily. Then, too, they meet in a special place; they are separated at times, and then brought together with other grades, equally named and localized, into a larger group. They do things together several hours each day. After two years of school this group feeling is much stronger, so that a third-grade group has a very distinct self-consciousness.

Questions such as "What school do you go to?"

suggest possibilities of still larger units to which they belong, their group in another group, and then in a still larger group. Other children go to different schools; does the town own them all? Somehow the other children are felt to be strange, even foreign, and the third-graders may join in the school rivalry which the older children cultivate.

Can we develop this same group feel in the Church School? Seeing that the children are together there about one twentieth of the time they are in day school it is hardly to be expected that our first-graders will go very far in this direction. For the development of this group consciousness the children must have frequent opportunity of meeting, a local habitation and a name, shared work, and competition with other groups. A week-day session will more than double the likelihood for such development, since the program offers more opportunity, as a rule, for active cooperation in some group project.

Touring. A second direct means of wider social opportunity has arisen in the increasing use of the family automobile. Often, when holidays, week-ends, or vacations come, the whole family packs in the car and is off for a good time. The physical effect of this on young children we shall not deal with here. Our present concern is that it introduces a certain social as well as a geographical perspective. More varied human elements are introduced into children's lives in a month than came the way of the stay-at-home generations in a year. They gain some sense of "our family" as a unit among other units, and may have opportunity of making acquaintance with children from places rather far apart. When the life of public

eating places, tourist camps, and so on is considered, it will be realized that children form habits to suit an environment quite different from that of a peaceful home. Their brief contacts with many strangers stimulate ways of behaving that should at least overcome shyness.

Community Life. A third direct means of widening social life is in the ordinary contacts of the neighborhood. The children enlarge their circle of acquaintance as they follow their roaming tendencies. No doubt they are familiar already with the grocer, the ash man, the mail carrier, the fireman, and with their several functions. But gradually the children realize that people who are doing interesting work are working for some one, under orders and directions, trying to complete jobs by a specified time. The policeman at the school crossing is an important figure. Everyone—children, adults, pedestrians, motorists—pays attention to his signals; father, mother, teacher, all in authority over children are in turn likely to be ordered about by him. Also, anyone in trouble may call on him for assistance. How interesting and educative to see a policeman, whose child is in school, in the rôle of parent, and also subject in his turn to authority!

Indirect Means of Social Growth

Various Indirect Means. Of these we will mention just three. First, the ubiquitous *moving-picture theater.* Here are shown glimpses of lives very different from those the children so prosaicly live. Much of the romantic sex theme is definitely quite beyond their understanding, but some of the adventurous

escapades are stimulating not only to the imagination but also to the desire to experiment. Events move at a rapid pace, people deport themselves strangely, children indulge in antics no ordinary home would tolerate; but everybody laughs. Standards differ, then; who is right? Second, *stories in books* and comic cuts in the newspapers suggest types of people who presumably exist somewhere and do things that are not daily occurrences in our town. Other people, other manners, again; other times, other ways! But why not try the other ways—not dramatically, but in real earnest? Is the printed world so very different? Cannot real, live children go and do likewise with impunity?

Eight-year-old twins in search of adventure duplicated some escapades they had seen pictured. These included stealing fruit from a stand, dousing passers-by with dirty water, offering impudence generally, doing several tricks "to get chased." Finally they enjoyed a hilarious ride on a junk cart where they blissfully tried on some discarded hats. Scandalized recognition by a neighbor led to the termination of their afternoon in a lesson, forcibly if not comfortably administered by mother, that home standards would be enforced.

Gertrude and Doris sought to emulate a storybook heroine by declining to get up at the usual time. Gleefully they persisted in refusing, during several hours, to heed when they were called. Unfortunately things did not turn out for them according to the pattern of the tale, with delightful meals served in state and elaborately planned entertainment. Indeed, mother recognized the source of the inspiration and saw to it

that choice would be made between arising on the next demand or immediate unpleasant consequences.

Third, tag ends of *conversation,* casually overheard, link father and mother to the world outside. Other circles exist in which they evidently have a part—the club, the society, business life, economic give and take; these are dimly apprehended, with their claims on parents' time and interest.

Progressive Socialization. These early impacts of the outside world are determining forces in the development of every human being. True, the social experiences of adolescence are immensely significant, but the typical reactions during young childhood predispose the adolescent's behavior. It is hard to unmake incorrect habits later, to change one's modes of feeling and social thinking. Some lessons in the difficult art of living together can be better learned in this early period than at any subsequent time. And, since living together involves contacts with continually widening circles of human beings of all levels of culture and economic status and with multifarious interests, one of the first things children have to learn is how to get on outside the shelter of the home.

Family Weaning. Just as young birds have to leave the nest and achieve independence, so must young humans learn to look out for themselves, physically, mentally, socially. Wise parents put small responsibilities on little people which will bring them into relationship with outsiders. Unwise parents, with their end-all and be-all philosophy of the family circle, so guard children that their whole development is seriously handicapped. Imagine a sixteen-year-old as dependent physically as a six-year-old, or a twenty-

year-old still relying on parental judgment and authority, interested only in home doings. But perhaps you know such—cripples, really, as much as though they had to be led by the hand when on the street. To walk the Christian way of living, bearing others' burdens, going the second mile, necessitates meeting and knowing others, getting control of emotion, having strength of judgment, making voluntary self-sacrifice.

Suppose the family is one of high ideals and wide culture, and that there is more than one child, is the weaning necessary then? Elizabeth, with two younger brothers, was brought up in the country where there were no girls of her own age to play with. Before she was seven she spent about three months at school but did not like it. She was taught chiefly by her mother and governess thereafter until she was over ten. All three children then attended a small school where they never mixed with the others. At high school it was thought that she was more interested in books than in people. At sixteen she was shy of people, seeming quite at a loss as to how to meet them. All three children were distinguished for their reserve. When Elizabeth went to college she slept away from home for the first time. She was exceedingly unhappy in her freshman year, and never became popular. At twenty-four she is gaining sociability and painfully acquiring the lessons she might normally have learned before the age of nine. The older brother is brilliant, but not a good mixer; the third child is unanimously voted disagreeable.

Another family of five was practically isolated in childhood, especially from contacts with other chil-

dren. They were a healthy, jolly lot of youngsters, full of fun and mischief, encouraged in athletics and hobbies. They saw very few guests, those at rare intervals, and never left their own home. Daughter number one, at seventeen, though not shy, seemed to have not the remotest idea how to talk to anyone, and, although undoubtedly clever, struck everyone as eccentric. At twenty she married on a three weeks' acquaintance. She was always regarded as peculiar up to the time she died, three years later. Son number one, at sixteen, was despised as a "sissy," and could not get on with boys his own age. Later, a red-hot idealism involved him in some socialist disturbance and landed him in jail. Daughter number two ran away from home at eighteen and has not since been heard of. Daughter number three is keeping house at seventeen for her father, the mother having died. Son number two is a dreamy, bookish adolescent for whom the augury is not particularly hopeful.

Another family sent the one son and one daughter to a small private school when they were about eight. Till then, except for occasional visits from cousins, they had scarcely ever met other children. Katherine and her mother were very close companions. Katherine hurried home after school and she and her mother went for walks. Later they prepared the homework together. Katherine never stayed to play with other children. Every summer vacation was spent in travel as a family, the father making all arrangements of every kind. This continued till Katherine was over twenty. Meanwhile the family hardly ever entertained, their chief winter recreations being reading aloud in the evenings or going rarely to the the-

ater. At nineteen Katherine visited an aunt for a week, the first time she had gone away alone. Her cousin was amazed to find that she did not know how to buy a railway ticket for herself. At twenty-three she married and settled down within two blocks of her parents. About six hours of every twenty-four either she was in her mother's home or the mother was in hers. She was too shy to entertain, though her husband would have liked to. When they moved to another city the mother moved, too, the father having died in the meantime. There was a second move to a tiny country place; mother followed and took a house next door, so that the constant going in and out of each other's homes continued. When Katherine was forty her mother died, and she was stranded, no friends, few acquaintances, a great shrinking from meeting people, the details of housekeeping her chief interest.

Of course this last is an extreme case; indeed we should call it a mother fixation. The point is the same in each example, however. If children don't learn certain social requirements by varied human intercourse while they are young the later learning will prove so difficult, so unwelcome, that perhaps it will never take place effectively at all.

Citizenship. A person's meaning for the word "we" is a fair indication of his stage of social growth. With what sorts of groups, with how all-embracing a group does he identify himself? So many seem to suffer from arrested development. "We don't do thus and so as you people do"; and what is the contrast? It is some particular narrow group against another. "We never brought slaves to this country,"

protested some one during a discussion. "Whom do you mean by 'we'?" came the query, and it turned out to be people of one geographical section. This "we" was not nation-wide, much less white-race-wide, as it might well have been for the topic under discussion.

Now six- to eight-year-olds will never realize that they belong to these wide groups unless they practice belonging to small ones first. To belong to and identify themselves with the interests of any group involves, for them, being concrete-minded, as we have seen—being together physically so that they can see, hear, and touch one another. Then they must do things together, not merely passively, but actively, according to some purpose. Naturally then, the "we" soon applies to the school class, even the school itself, if it is not too large. The need for sharing and accomplishing aims conceived in common reveals the necessity of some self-sacrifice. When wishes differ, some one has to give way. When abilities vary, the stronger, taller, more capable must help those less favored. Responsive adjustment welds the group together. The child who is unwilling so to adjust may drift out of the group and become antisocial. It is of supreme importance, then, that habits of pleasant adjustment be formed now, that children feel the reward of making an effort for the good of the group.

Can our third-graders show this identification of self with group interest strongly enough to give up their own way voluntarily? A group had been preparing over several weeks a simple dramatization of the Twenty-fourth Psalm based on lessons in "A Second Primary Book in Religion." The parts of the

priests proved particularly alluring and were much sought after. On the day they were to present their dramatization to the church assembly it happened that one boy chosen to be priest had on a coat unlike those of the other three. Promptly another child offered to lend his, "to make them look alike." But the boy voluntarily stepped out of the part, suggesting that the blue-clad child replace him. You and I could do no better, I'm sure.

A Primary-age child cannot yet realize very large groups. We must work from the smaller ones up. For abstract conceptions of organizations which never can meet all together it is difficult to induce a feeling of loyalty. His imagination can be appealed to, of course, but with the best of help in picture and story his idea of "we" as the city, the state, the nation, the Church, the Kingdom of God, the race of mankind will remain concrete at this time. For instance, the city is a name, is a spot on the map, is streets through which you go. Very well then, good citizenship requires that *our* streets, *our* parks, be cared for. Them we can see and use, and towards them we can develop habits of responsibility. For children, it is not so much that we help to keep them clean because they are ours, as that by keeping them clean we come to feel them ours. Begin, then, near the home, or school, or church; practice keeping a special area free from litter, and watch the "our" feeling grow.

The state? It is a color on the map, the boundary sign passed on the road, somebody that sends father papers. The nation is the flag you salute, part of the song you sing, something you brag about. Other nations? Well, there are foreign children, perhaps, on

other streets, or pictures of them in the movies; and a Chinese laundryman lives not far off—it all depends where children live. Attitudes towards these concepts are formed largely by imitation of those around. One thing we should remember: strange people, not obviously of "our" group, and strange-looking people are regarded with dubiousness, wariness, or suspicion. It is "I and they," not "we," at first encounter. It is for us to show the points of interest about the stranger, and to set the model for reactions to him. Provide at once for points of pleasant contact, for methods of being together and working towards a common aim.

A third-grade class in a Church School attended mostly by well-to-do people was shocked into cautious silence when a poorly dressed child joined the group. Antagonism was evident, and it needed prompt measures by the teacher to relieve the strain and set the right attitude. Even pictures of the queer and different-looking may repel rather than attract. The tone of voice used so often in speaking of people of other nationalities conveys an attitude anything but brotherly. Whether or not our children actually meet foreigners in the flesh, they may have prejudices established from the thoughtless speech of older people.

We need to be on the lookout for opportunities to build up the "we" feeling that will help our children to integrate with larger groups. Our city has firemen and policemen, whom the children see; they, at least, are coöperative, responsible authorities, not antagonistic personalities. In what way can children assist the work of these people? By obedience to their regula-

tions, by building up habits of caution for the safety of everyone.

The Kingdom of God. We have noted what the term "church" may mean to children. As a class in the Church School they can come to feel themselves part of a larger whole, that whole being only the people who use a certain building. The relation of the smaller to the larger group can be clarified to them by explaining that whatever unit of work they undertake is a distinct part of the more inclusive project. Their share of the entertainment must not be an isolated feature but an integral part of the whole. The social service they render may be part of a larger contribution to a need. If all the school is helping to provide for the needs of a certain family, the Primary children may concentrate on supplying an article the need for which they can appreciate; as, milk for the baby, toys for the younger ones. If the church is giving to missions in India, the children may learn facts about India by pictures and story talk, write messages to the children in a particular mission center, collect pictures for them, and in other ways feel the direct personal touch with the Church universal that knows no barriers, geographical or racial.

It is by this opportunity to share in activities that will give joy to others that children realize what friendly love is. The wise teacher sees to it that such opportunities are not wholly ready-made; she encourages the children to think ahead for themselves and plan methods of giving pleasure and fulfilling others' needs. Love in the sense of self-martyrdom and benevolent "giving to the poor" has been decried by Paul.

We have to translate his abstract descriptions of the inner meaning of true loving for these little children into concrete actions which they can appreciate. Neighborliness must mean not just hearing about but doing as definite a deed as that of the Samaritan. Good will must signify not a vague, passive sentiment but an active promotion of the welfare of others. True, six- and seven-year-olds have not yet learned to be other than self-seeking and individualistic; but their sympathies are stirred by knowing of the unhappiness of others and by creating joy for them and sharing it with them. It takes time and patience to cultivate this sympathy and direct it into channels of efficiency; but hereby is made the most important type of adjustment for citizens of God's Kingdom.

Attitudes of fellowship are felt most clearly when many people engage simultaneously in the same task. Services of worship are, then, one means through which fellowship may be sensed, as all, irrespective of differences of class or age or nationality, join in reverencing God in formal praise, reading, offertory, silence, prayer. Another way of sensing fellowship is by exchanging thoughts with other people, finding points of agreement and common interests. Thus, fellowship may be widened not only by telling children of child life in other days and other lands and under other conditions, but by helping them to actual contact with various sorts of people. To understand others' needs and assist in supplying them may be part of the children's church work. And here is a way of promoting fellowship through their own group, as the class or department works together; for in the process mere personal rivalry must be superseded by the

spirit needed for coöperation. If class rivalry in turn should become too strong—it is more likely to happen with older children—we can combine classes into a larger working unit. Ever must the smaller unit be integrated into the larger; ever must the social horizon widen, if our children are to achieve true Christian fellowship.

Book Study

1. Outline the chapter.
2. What facts brought out in Chapter IV are further amplified here? in Chapter V? in Chapter VI?

Additional Reading

1. Chapter VIII.
2. Pages 260-265.
4. Pages 88-92.
5. Pages 80-89, 90-95, 98-105.
9. Pages 63-70.
11. Pages 33-44, 142, 143.
13. Chapter XVII.
14. Chapter XXI.
17. Chapter III.
18. Chapter IX.

For Discussion

1. If the children have the idea that what happens in stories is not like real life, what effect will that have on our teaching? If they expect daily life to reflect the wonders of the movies and the attitudes of the comic cuts, what will the result be?
2. What character-training does an only child, taught at home till he is past seven years old, miss?
3. Do children of this age like to be under authority or are they apt to be defiant?
4. What does your current observation of play reveal as to the size of group children enjoy for a game?
5. Illustrate the formation of opposing sets of habits for school and home.
6. If advisable, how would you set about developing a consciousness of belonging to one state rather than another, in children of this age?

7. What bearing on the study of mission lands have the facts brought out in this chapter?
8. In the light of Chapters VI and VII what do you think of the memorization of the Beatitudes as a means of understanding the characteristics of citizens of the Kingdom of God?

CHAPTER VIII

PROBLEMS IN PLAY LIFE

Fore Exercise

1. As a child, did you make any collections? If so, of what?
2. What is the difference between play and a game? between play and amusement?
3. What quarreling did you see during your play observation? What could you discover as to its cause?
4. Do children to-day play the same games, or the same sort of games, that you did?

Study of Plays and Games

From Observation. Here come a large number of Primary children pouring out of school at recess. What do they feel like doing? Most of them start to run about, and almost at once there are several games of "tag" going. They do not move very fast or dodge very well, but they shout and laugh and make a good deal of noise. Some of the smaller children look on, seeming loath to quit the shelter of the railings where they enjoy a species of Swedish-bar exercise. Above the merry din rises a voice in protest; the cries swell, and immediately there is a scuffle, one boy knocking another down and diligently pommeling him. There are muffled squawks of surrender and the skirmish is over—a mere incident in the general activity.

Here is Harold sauntering along. All of a sudden he swoops down and rescues something from the gutter; he examines it carefully and keeps it clenched for a considerable time before it finds its way to his pocket. Later you see him absorbed in watching two other boys playing marbles. He would like to play, too, but his marbles have been left at home in his sweater pocket. However, he exhibits his newly found treasure, and after animated bargaining he trades his shiny metal object for four marbles and joins the game. To turn out his pockets at night would reveal a queer assortment—ends of school crayons, a piece of string, a few cigar bands, a stray button, a broken screw, a piece of chewing gum, a wheel off a metal toy, a pebble. As for his sister, offer her some scraps of bright-colored cloth or ribbon, and see if she isn't delighted. Maybe she has an old shoe box where she keeps them, and another box containing quantities of little pictures and paper dolls cut from the fashion magazines. Either her pockets or some secret hiding place will yield such things as pieces of colored glass, fancy buttons, pebbles, and shells.

Nine out of ten children at this age are collecting something or other. Boys run more to marbles, small metal objects, and cigar bands; girls favor paper dolls, bright-colored objects, and scrap pictures. On the whole the treasures are trivial items in a heterogeneous assemblage with little attempt at classification. The greatest interest in marbles is probably in the year from eight to nine; at this time there is also a greater attraction to things of nature than before. Given the opportunity in the environment, boys will collect shells, rocks, leaves, birds' eggs, animals' teeth

or claws. Stamps and the better type of picture postals are beginning to be considered worth while at nine years of age, just as the children leave this department. Eight-year-olds feel it important to have big collections, bigger than the next child's; but they do not often plan to hunt for their valuables. They depend on coming on them casually, accepting gifts, or, in the case of boys, trading for them. Nor is there much idea of arranging the hoard in any way, excepting perhaps crudely, by size or color.

Doll Play. A happy chattering guides you to the place where four little girls are playing with twice as many dolls. A baby carriage, a doll's bed, a leaf-strewn table made out of a board propped up on a couple of stones complete the scene to the physical eye; what you do not see is the doll food on the leaf plates, and the real characters in charge. Listen! They are playing "hospital." Marian, who has been in a hospital herself for a month and knows what goes on, is directing the game. She has used a twig thermometer and is reporting to the doctor, who proceeds to apply a bandage to the victim of a sorry accident. Nine-year-old Nellie insists on real medicine's being mixed, and furnishes a remnant of chocolate bar, which, after being ground down in water, does very well, especially as the nurses can test the efficacy of the dose themselves.

Let us discuss the significance of this. Really to understand children we must be with them when they are perfectly free to express themselves in any way they choose. Then we may not only observe what they do, but gain some insight into the motives that inspire them and the emotions they experience. We may

watch character traits cropping out, developing as the children get older and form wider social contacts. In other words, play, which is surely children's freely chosen activity, is one of the most fruitful fields for psychological investigation.

Several important studies of play, involving the observation or questioning of many thousands of children, are available for our study. Among them may be specially mentioned those of Croswell, Gulick, McGhee, Monroe, Ravenhill, Sisson, Lehman, and Witty. In the outside reading given for this chapter the technical points of these studies are described and summarized. Your own work on the special observation exercise will have helped you to appreciate the kind of work necessary to prepare these long, elaborate studies. In addition we have an extensive literature dealing with the theories of play, with toys and equipment, suggesting and describing games, plays, and occupations for the guidance of adults engaged in playground supervision, settlement work, camp work, and the like. It is an absorbing study for those interested in children; we can do no more than touch on a few features of the subject.

Outstanding Characteristics in This Period. *First,* it is a time of quickly developing interest in games that involve *running and chasing,* with the excitement of contest. This leads to increased competition either between individuals or groups. "Hopscotch," ball-bouncing, jumping rope, offer opportunities for long, patient practice to gain skill to excel others. *Second,* many *traditional games* are played now, learned from older children or adult play leaders; but if the rules prove very complex they

are not wholly enjoyed till an older age. *Third,* girls play more and more with *dolls* at this period, the high peak of doll interest coming usually between eight and nine. Boys seldom play with dolls after the kindergarten age. Other *sex differences* in play show increasingly. For instance, boys construct more with wood, metal, and hard substances; girls, with softer materials, including textiles. Boys more often than girls dig, burrow, tunnel, build with stones, snow blocks, and so on. Boys play at soldiers; girls prefer playing house.

Fourth, compared with younger children, there is *less absorption in dramatic play,* as we already noticed in discussing imagination. That is, though children invent and act they are not so completely identified with the imaginary characters as the younger ones are. Harold, at four, actually *was* "Peter Rabbit," so absolutely that he would answer to no other name. Dora was "Little Rosebud" for weeks together. But at seven there is a wider capability for variation of personalities. "You be the mother and I'll be the lady visitor," we hear. Ten minutes later the parts are reversed. *Fifth,* in their imaginative and dramatic play their increasing *realism* demands accessories of a more elaborate sort than will satisfy the smaller children. At three, an inverted stool serves for a ship in which the captain sails across the floor. At eight, a real boat with sails or engine, and a real pond to sail it in, are demanded. Small Alan wields a twisted handkerchief for a sword; his older brother makes one out of wood with a well-shaped handle.

Sixth, the growing *interest in words* finds expression in many riming games, alphabetized word hunts,

counting-out incantations, rebus writing, puzzles, spelling and guessing games. *Seventh, love of manipulation* and constructive interests, together with curiosity, lead to all sorts of activities designed to reveal how things happen, to make things change, to show the properties of objects. The end result may be a gain in craftsmanship, or in knowledge; it may equally be destruction, disaster, and injury. The sense of property rights is rather crude as yet; and, depending on the general background of training, very unequally developed in different children. However, desire to own things and use them is strong; so that one cause of fighting is readily understandable. The self-assertion impulse is so powerful that social clashes are inevitable. Disputes are frequent, jealousy is rife, rivalry is keen, however friendly children really are.

Development of Feeling for Law and Order

Games with Rules. Simple play is gradually superseded by games, the difference between the two being, as you doubtless decided, that a game has a definite procedure with rules, sometimes a fixed goal as a stopping point, always a problem, an obstacle, or a feature that calls for effort and contest. There are a few solitary games in which the individual wins under a special set of rules, or beats his own previous score; but the great majority of games are played in groups. Some call for only two players, for example "naughts and crosses." As a rule in this age period children enjoy playing in a loosely constituted group of indefinite numbers, all doing the same sort of thing at the same time. Not yet are they able to play in

opposing organized teams; that belongs to a later age.

Now, to enjoy fun together, as soon becomes evident, playmates must settle on what they are going to do and how they will do it. If a new play is being invented, we hear such remarks as these: "Now, you do this"; "I'll be that"; "You should go here"; "You should say this while I do that"; "Let's do it this way"; "I don't want to play that way." In other words, they are dimly conscious of the need of *a plan of action,* and several are striving for leadership. If, on the other hand, it is a regular, named game they decide on, the rules are known in advance; but rubrics such as counting out must be resorted to to determine the choice of parts, unless some child hastily shouts, "I'll be it." Watch a game of "cat and mouse," "cross tag," or some other chasing game. There are prescribed ways of running, of tagging, certain areas of safety. What happens? Some one fails to observe the rule. There are cries: "You were touched." "No, I wasn't." "You cheated." "No, I didn't." "Go back there. You mustn't do that." "You didn't play fair." Sometimes in the general excitement the matter is allowed to drop.

Recognition of Value of Rules. Here, perhaps, is the biggest moral lesson to be learned at this age; to recognize the value of rules, of laws, when many people act together, and to be quick to resent the infringement of those laws. If a child does not learn that much by the time he is ten years old he seldom learns it well afterwards; and if he reaches twelve still undisciplined at this point we have virtually an embryo criminal to deal with. Before the age of six,

we hope, another lesson has been learned in play; if not, it must be early instilled. It is what to do when several want the same toy or piece of equipment. Our accepted solution is to take turns; and in the kindergarten stage this learning process usually is satisfactorily worked out. Taking turns may mean simply waiting in line without pushing and crowding, or waiting quietly while some one else has a turn, or ceasing one's own play so that the next may have it. These seem progressively harder; and of course you can recall some adults who seem never to have mastered even one of these lessons. Children soon invent various devices of counting or measuring to equalize the time during which each child may enjoy the plaything, again an evidence of the felt need for sharing. "Stay on the swing for thirty pushes and let the old cat die." "Go to the corner and back on the scooter." "Your turn while we count one hundred." And what happens? The impatient waiters won't allow the old cat to die naturally. The scooter rider is accused of lingering by the wayside. The counter gabbles, or omits numbers—and the dispute is on.

If the Christmas message of peace and good will among men is ever to function in the lives of children it must have its vital touch in their everyday play life with its frequent moral problems of fighting and ill will to be conquered by the spirit of love. Not by singing carols, but by daily effort to express good will is religion's lesson learned. Words may clarify thinking, but children really learn only by doing. How important, then, to give them the kind of teaching that will help, and help concretely at the moment of need!

Some children get their way by force, or cajolery, or whining, or some sly trick, while at home. In the rougher democracy of the school yard such methods are vehemently protested. Children are quite outspoken in their comments and accusations at this age; also those slightly older will assist in the formation of public opinion that denounces the one who has not played fair. Our chief concern should be that each child learns that it does not pay to cheat in a game. Unfortunately, many learn only that it does not pay to be found cheating—which is a vastly different affair morally. But we should not be shocked or distressed if the eight-year-old is quick to criticize others for unfair conduct while slow to apply the same standard in controlling himself. "Fair," at this age, really means to a child "that I may have as much as anyone else, that no one else has a lot more"—sometimes "than me," sometimes "than the rest of us." Hartshorne and May, in their "Studies of Deceit," found that in such things as puzzles and athletic stunts over eighty per cent of nine-year-old children would cheat if given opportunity to do so, thinking they would not be detected. In classroom tests school children of all ages cheat one chance in three or one chance in four. Emotionally unstable children and those of inferior intelligence cheat more than do the well-balanced, normal, or superior children.

Leadership. The question of leadership is also involved in the feeling for law and order, and requires constant social adjustment. A child with sufficient physical force may dominate thereby; but so may those with initiative, inventive genius, and fertile imaginations. A new trick, a new possession, may make

a child a leader for a short while, starting quite a little envy, covetousness, or sycophancy, as the case may be. The fact that a leader has moral responsibilities towards his followers has hardly dawned on seven- and eight-year-old children; but in their rôle of followers they unconsciously pay tribute to qualities of generosity, kindness, foresight, protection, in those they follow. By appreciating these qualities in others they are laying a good foundation on which we may build up an ideal.

Emerging Attitudes

Secrecy. With the give and take among playmates of their own age several surprises are in store for many children; they may find that standards different from those they are accustomed to at home evidently rule. For instance, a young child has been used to run to mother for sympathy, show the bruise, complain of others' conduct. Now, however, such behavior is met with jeers and such opprobrious epithets as "telltale," "sissy," "cry-baby." Children learn, then, that there are *things one does not tell at home.* This has its good and its bad points; and these little ones are hardly able to discriminate. On the one hand it makes them self-reliant, able to hold their own without constant appeal for adult aid. On the other hand, secrecy may be enjoined and conceal malpractice which sorely needs adult redirection. Particularly is this true of some forms of mean *teasing,* even bullying, by older children, and of the dissemination of incorrect, vulgarized sex information mixed with dirty habits of various sorts. One active child can soon terrify or corrupt a good many others, and, be-

cause they have been strictly charged not to tell, it is all unknown to the parents and teachers. The teasing rights itself in time in most cases, as the young ones learn to resent cruelty and to resist exploitation. Meanwhile timid children may not only pass a very unhappy time but get their shrinking characterization fastened on them for life. It is far otherwise with the *sex play*. Here there is no check within the group to offset the natural curiosity which is very likely heightened by a certain taboo at home. There is usually ignorance as to the connection of the sex organs with the reproduction of life; in fact, the sex organs are probably thought of as excretory organs. Home habits so far taught are interestedly compared with what other children know and do; in the process, excitement leads to undesirable experimentation. The safeguards here are: (1) assistance in helping children to *decide* when it is fair, right, and advisable to "tell," and when one should keep one's own counsel and shift for oneself; (2) forehandedness in showing a child how to *protect himself from teasing*. Since the enjoyment for the teaser comes from seeing others get excited and upset without danger to himself, one means of protection is obviously to learn to keep one's temper, though provoked. This is, of course, a very difficult moral lesson which many of us have not mastered very well; but in play life there is plenty of opportunity for progress in the art. Indifference is another protection, and many little girls learn to simulate it, at least, when a boy is teasing them. A sense of humor enabling one to play back is another protection—rare at this age; and pugnacity sufficient to turn the tables on the aggressor is another. This last

is the normal child's way out of the situation, and effective so far as he is concerned. All it may teach the teaser is not to interfere with that particular child again. His problem we will take up later. (3) As emphasized before, *clean, accurate knowledge about reproduction* is necessary, and should be given early enough to make children sufficiently healthy-minded to resist such evil suggestions as come their way. Adults themselves need a sane attitude towards childish bad habits, recognizing the very simple motives that start them. Redirection of interests, supervised play, quiet explanation of health rules will help most little ones to get over them quickly.

Bad Language. The use of vulgar language seems especially attractive to boys. Why? It may be because of the novelty or the forceful sound; because men they admire for craftsmanship or strength use it, or simply because of interest in words. If profanity is used at home the teacher's task is delicate. If it is disapproved of at home that fact may enhance the joys of its use in play. A wider vocabulary of a usable sort will help.

"Don't go there; you might fall!" is heard at home, perhaps. Outside it is "I dare you to go there." He who hesitates is lost—in the eyes of his companions. To refuse a dare is to be banned as a " 'fraid cat." Very early children learn that they must disguise fear in order to hold their own, and must be *brave and daring* to win admiration. Not he who boasts, but he who makes good the boast of his own prowess, is the one who is looked up to. This may teach a child to make an effort to succeed; it may also teach him to cheat or to shift his boasting to a field from which

proof is not immediately forthcoming. In the main, along with the rough idea of playing fair and sharing, emerges the feeling that a "good sport" is one who is brave, who takes things as they come without dodging. The thought of taking defeat graciously is of later development.

Character Traits

Habits. What children do day by day in their play builds up habits—habits of skill, of endeavor, of gaining their own ends in certain ways, of meeting and dealing with their fellows. What actions they constantly perform, what moods they frequently indulge in, fix their general character development along lines it will be hard, if not impossible, to change later. Upon their experiences in play, rather than upon exhortations to which they may or may not attend, depend their *working ideals of right and wrong*. Roughly an eight-year-old's discoveries about life might be formulated in the phrases below:

"Others won't like me if I don't share."

"I'll get what I can so long as no one sees me cheat."

"Anyone who acts afraid is silly."

"People who help me are nice."

"People who take my things are mean."

"I won't play with anyone who bosses me all the time."

"It's fun to see people get angry, so long as they don't hurt me."

"First come, first served."

"To get the best, be quick."

"It is good to beat the others."

"Might is right."

"Anyone who hurts me is mean."

This is not an exhaustive list, of course; and several of these statements might be much elaborated. It is not a high standard, you think? No; nor is eight a very advanced age. Don't force adult morality here; it would be merely an outside standard, whereas these have grown from the child's own life. Notice that they have developed from the "me" outward, which is the right and natural way to develop.

Book Study

1. Review the sex differences in collecting and in play.
2. Check the characteristics of play mentioned with whatever you observed in your special study.
3. List the moral lessons mentioned that may be learned in play.

Additional Reading

1. Pages 141-147.
3. Pages 61-70.
10. Chapter XXV; pages 8-25.
12. Pages 51-57; 216-221.
13. Chapter XII.
14. Pages 289-296, 498-508.
17. Pages 136-148.
18. Pages 134-149.

For Discussion

1. The special exercise in play observation is the main thing to be presented. All should have opportunity to compare results and generalize from them.
2. Suppose you are giving a party; suggest games for (*a*) indoor party, boys and girls of third grade; (*b*) outdoor party, whole department, springtime. Justify the choice of games.
3. How should a play supervisor function? Why not let children alone to play?
4. Should a week-day session of a school of religion include time for play? Why, or why not?

5. Why is it suggestive that Jesus, when he was rebuking the Pharisees, referred to sulky children who would not join the play group?
6. What definite help do the children get from the Church School procedure in the everyday problems of their play life?
7. How can the interest in collecting be made of service to the aims of religion?
8. What have the last three Commandments to do with children's problems?

CHAPTER IX

FAILURES IN SOCIAL ADJUSTMENT

Fore Exercise

1. Try to explain to yourself:

   (*a*) Why a person who is considered rather insignificant and useless in his vocational world is often dominating, bullying, and cruel in his attitude at home.

   (*b*) Why, in telling of an incident in which we figure as rather sorry characters, we usually tell it as of some one else.

   (*c*) Why a bad workman complains of his tools.

   (*d*) Why, when a person gives you eight or nine reasons why he proposes to do something, you suspect that not one is the real motive.

2. Review what was said in Chapter II about treatment of instinctive tendencies. Consider especially substitution and sublimation.

For Case Study and Report

If you feel that some one child is peculiar, difficult, or nervous, select him for special study. Get the mother's coöperation in watching and observe as to the following points:

1. Emotional reactions:

   (*a*) Is he timid, shy, easily embarrassed?

   (*b*) Is he very suggestible?

   (*c*) Is he unduly sensitive to blame or praise?

(*d*) Is he finicky, scrupulous, overconscientious?

(*e*) Does he laugh or cry for any slight reason?

(*f*) Does he give way to tantrums?

(*g*) Is he obstinate, sullen?

(*h*) Has he a cruel streak?

(*i*) Does he suffer from night terrors, sleep-walking?

(*j*) Has he any one excessive fear?

(*k*) Has he violent attachments or dislikes?

2. Behavior questions:

(*a*) Has he tried to run away from home? If so, why?

(*b*) Has he played truant from school? often? What does he do when he stays away?

(*c*) Does he brag unduly?

(*d*) Does he bully younger children?

(*e*) Does he play with other children? of what age?

(*f*) Does he tell lies to escape blame?

(*g*) Does he daydream much?

(*h*) Is he vacillating, hesitant about making simple decisions?

(*i*) Does he masturbate? When did he begin?

3. Motor control and other conditions:

(*a*) Is there any twitching of the face muscles or fingers?

(*b*) Does he drop things frequently?

(*c*) Is there enuresis?

(*d*) Are there fidgety habits such as chewing a pencil, biting the nails?

(*e*) What hours does he spend in sleep?

(*f*) Does he get tired easily, complaining of pains anywhere?

(*g*) Is he dull, apathetic, poorly nourished?

(*h*) In what condition are his teeth? tonsils? Has he adenoid trouble?

(*i*) Does he stutter?

(*j*) Have his eyes and ears been tested? With what result?

4. School adjustment:

(*a*) In what grade is he at school? Is it the normal one for his age?

(*b*) Has he had any mental test? What is his I.Q.?

(*c*) Is he in the normal grade for his mental age?

(*d*) Has he any special abilities or disabilities in school work?

(*e*) Is he happy in his school life?

See the questions on the family and home given in Chapters I and II.

Symptoms of Failure to Adjust

Prevalence of Failure. When a child constantly behaves badly it is a sign of failure in the socializing process. At some point or other he does not or cannot conform to group requirements and so he acts in such a way as to be unacceptable to society. We may safely state that no child grows up without experiencing some difficulty in adjusting. More than half the children subjected to a careful study of character traits could be said to display bad ones. It has been esti-

mated that out of a possible fifty-one undesirable traits the average child exhibits eight; but when there are twice as many as that, then that child is what we call a problem case.

Predominant Symptoms. Most of the symptoms for which we should be on the watch have been indicated above in the questions for the case study. In dealing with groups of children six to eight years old you will come to have an idea of the sort of unsocial behavior you may normally expect as they slowly learn to adjust to each other. Don't suspect John of being a problem case because he loses his temper when his new cap is snatched, or Alice because she fails to own up when she might be blamed. There is safety in numbers, in a sense. If everyone in turn should get angry or try to hide guilt you need not worry; such matters can be straightened out. But if one child has one special way of acting which is undesirable, and frequently resorts to it, then indeed it is time to investigate his difficulty a little more closely. About one child in twenty, at least, will merit this special help; but every one of the twenty needs guidance in growing up straight, in being sane, in becoming moral.

Look over the class. What is there? Some are mean, some sullen and reserved, some extremely biddable, some dishonest, some amazingly angelic, some badly spoiled, some peevish and excitable, some violently bad-tempered. These are not yet absolutely fixed traits, but they have several years of habit-forming behind them, and they won't be changed in a day. Think of the bad traits as mistakes children have made in the effort to adjust their egos to social life as they have

found it. Such traits are danger signals, signs of failure on the part of the child so far.

Discovery of Motive. Our part is to find out the motive, the real reason for the undesirable conduct, which can seldom if ever be ascertained by directly asking a child why he did thus and so. It involves patient study of what may be hidden from the child himself, or purposely disguised and thrust out of memory. This study will take us into details of the history of the child's earlier development, of his home environment, of his family life. In a problem case the teacher should seek the advice of the expert. Child-guidance clinics under one name or another are available to-day in any big city, and will be multiplying as the months go by and more psychologists are trained for the work. To know their location is as much a part of your good citizenship as to know how to summon the fire department or the police to your aid when necessary.

Forms of Poor Adjusting

Let us consider the main forms of maladjustment. What habits are symptomatic and need changing?

Fears. Excessive fears, or phobias, as they are called, indicate something wrong with a child's development. Discounting the frequent childish fear of the dark, of deep water, of strange, ugly-looking people, of thunderstorms, of falling off high places, and the like, which are quite understandable and very easily learned, there remain kinds of fears which are not so obvious. They may seem so absurd, indeed, that children are laughed at for them. Such are fear of shadows, of spiders, of knives, of dogs, of men with

beards—indeed, an endless, miscellaneous assortment of objects of fear might be quoted. The child suffers in paralyzed terror or behaves in a frenzied manner when exposed to contact with his particular dread. No amount of argument seems to help him to overcome the fear. The trouble is that the object is a substitute, a symbol, for something else which at one time gave the child a bad shock. He is unconsciously trying to forget the experience, but in repressing his emotion he has only succeeded in transferring it to some object that was originally associated with the real stimulus. It never does any good to try to repress, or to bury, these things in oblivion. The child's attempt to do so is like the blocking of a stream of water which simply overflows somewhere else. The hidden fear must be brought to light and the connection understood; only so can the condition be removed. We may effect what looks like a cure of the present symptoms, but sooner or later another symptom shows itself, another outlet is substituted. This is true of many queer manifestations besides fear. A superficial cure of the overt bad behavior does not get at the festering trouble within. We must probe for the seat of the disturbance and use measures that will bring true relief.

Compensations. Consider these facts:

1. Edward developed headaches that made him so dizzy he had frequently to be sent home from school. Nothing seemed to be wrong with the eyes; strict diet did not help. In fact, no physical cause for the headaches could be discovered. The trouble was in his dislike for school and the conditions he had to meet there. He was not feigning the headaches; but when the conditions of onset and relief

from them were unearthed, the connection was clear to the expert. The boy was strengthened to meet and conquer his social difficulties and the headaches disappeared.

2. Helen constantly cheats. She also pilfers little articles from the five-and-ten-cent store, sometimes from other children. She is suspected of having taken money. When confronted with the evidence she denies it absolutely. Punishment and reasonable talking with her do not seem to change her habits.
3. Wilfred, though nearly eight years old, flies into bad tantrums, roars, throws himself on the floor, and kicks as any three-year-old might. He is rather small for his age.
4. Charles makes himself a nuisance by his continual bragging and boasting. He is never quiet, always representing himself as better than anyone else.

In these four cases the same trouble is at the root of the behavior—the intense desire of the child to get his own way, to bolster up his ego, to draw attention to himself. By the measures taken when Edward was "ill" he received sympathetic attention both at school and at home. He was relieved of unpleasant tasks and of his dismay at his unpopularity with his mates. So he kept on being ill, avoiding disagreeable experiences thereby and becoming an object of concern. Akin to this is the hysteria of later ages that takes refuge from the hard facts of life in an illness which brings all sorts of special privileges. Helen cannot bear to be thought stupid; she is anxious to shine in her studies and be acclaimed by the teacher. She also wants to excite the admiration and envy of her friends; hence

the easy way of cheating and stealing. Wilfred is chagrined at his small stature, is afraid he cannot hold his own with other boys. He has kept a childish way of acting which used to get him immediate attention at home and inspire fear in others. Charles's case looks simple on the face of it. Curiously, however, he has a deep feeling of inferiority which he is trying to cover up by claiming everything imaginable as possible for him. It is what we call a compensation.

Do not suppose that every instance of stealing is traceable to the same cause, or that the only compensation for an inferiority complex is to brag. Each case must be examined as a problem by itself; there is no ready-made formula to apply.

Introversions. Let us consider some other illustrations:

5. Alice seems to present no problem at first glance, even to be a model child. She is quiet, gives no trouble, always seems clean, is well behaved. She reads storybooks a great deal, does not play much with the other children. The teacher noticed that she was growing listless and seldom laughed when the others did.
6. Robert gets sullen at every little provocation. He goes off by himself and apparently broods. He complains at home that the others are mean to him.
7. Ethel is a dreamy child, very inattentive; she has a far-away look in her eyes. When she does not know that she is overheard she often talks to herself.

These three are all specimens of children who use their imaginations as a refuge from reality; they

are shut-in personalities, "introverts," as we call them. They all feel defeated in real life, and are already giving up the struggle in favor of a world within themselves where they order things as they wish. Alice is quite likely to develop a form of mental trouble when she is ten or twelve years older than she is now. Robert is fancying himself a suffering hero, feeling inordinately sorry for himself, unable to get any right scale of values. Mental cases of delusions of persecution originate in just such childish, inadequate ways of meeting opposition. Ethel has an imaginary world peopled with created companions. She prefers it to a world of real, live children because no situations arise in dreamland which she cannot handle.

Rationalizations. Another set of apparently harmless habits must be illustrated for the danger that lies in them:

8. John failed to win a prize in a competition for which he had worked very hard. "Aw, I don't want them anyway [roller skates]; my father can buy me a much better pair."
9. Margaret excuses herself constantly for being late by giving such reasons as having had to help mother to wash the dishes, or mind the baby.
10. Two little girls were exhibiting Christmas-present dolls. Frances' is clearly cheaper and inferior in every way. "I don't care; mine is just as nice; I'd rather have her," declares Frances angrily.
11. Reproved by her mother for the near-swear, "dash it," Janet presently said with dramatic

emphasis, "I'd like to take my book and *dash it* to the ground."

These examples do not seem serious; indeed, Margaret and Frances might be commended, the others laughed at. Yet in no case is the thinking quite straight: the reasons used are escapes from unpleasantness. These four have all refused to face facts as they are, and have played with the truth. This is a fatal thing to do and leads to all sorts of serious consequences later on; yet it begins in these simple ways. John did really want those skates; but, like the fox in the fable who called the unreachable grapes sour, he pretends to others, perhaps to himself, that what he didn't get wasn't worth getting, and that he doesn't want them. Margaret makes up excuses rather than acknowledge the true reason; also she shifts possible blame on to some one else, claiming unusual virtues for herself. An excuse, or a lie, has been found available to save her from disagreeable consequences. Frances is chagrined, but pretends that she is satisfied with second best to hide her jealousy. Janet finds a pretext for indulging in what is disapproved.

These are forms of what is called rationalization, or an invention of so-called reasons to disguise real motives. They are sometimes hard to detect, especially as children get more practiced in the art. John and Janet have not deceived their elders; but Margaret may be believed, and Frances gains the reputation of a sweet-natured Pollyanna-ish child.

Any Form. The next group is so varied in its manifestations that it is difficult if not misleading to select only a few illustrations. Any long-thwarted impulse, any repressed emotion, may find an outlet, a substi-

tute way of expression, in almost *any form*. Thus, repressed sex curiosity or sex excitement may find a substitute in bullying, or in prolonged thumb-sucking, or in stealing, or in many inexplicable fears. Again, stealing may offset repressed vanity; so may jeering at others, exaggeration, overconscientiousness, constant accusations against other children. Stealing may be a perversion of the collecting interest, thwarted by poor training in the responsibilities of ownership. These compensations cannot be treated as simple things in themselves; they are signs pointing to something else for which we should hunt.

In such Bible passages as Gen. 3:10, 12, 13; II Kings 5:11, 12, 18; Luke 14:18, we have good illustrations of some of these tendencies of human nature to shelter from blame or to trump up so-called reasons for conduct. Our religion has always condemned the lying attitude and held up for worship a God who desires truth. This ideal of truth needs special emphasis in these years from six to nine.

The history of religion shows, unfortunately, a certain reverence for the dreamer who withdraws from the struggles of the world, whether he be the socially useless "holy" man, who is the economic parasite of India, or the monk of the Middle Ages, secluded from the too great complexities of ordinary living. Our great Example, on the contrary, was very busy going about among people, sharing their feasts, their home life, their trouble, uttering words of cheer and performing acts of helpfulness. Not for him the ascetic life of John the Baptist!

We must consider, then, what will be the outcome of the antisocial tendencies of any given child. Is it

a good thing, considering his temperament, for him continually to shrink away from the society of others, or is it a dangerous temptation? Will such tendencies make him more Christlike or more selfish? What does he do when alone? Does he fit himself in any way for service to others or does he merely please himself?

Factors Causing Maladjustments

Poor Hygiene, Mental and Physical. A *neurotic constitution,* which is heritable, is one determining cause of poor adjustment. About five per cent of our children are thus handicapped and are likely to develop prejudices, great suggestibility, fears, and unusual irritability, and so never gain a normal self-control. Such children have their chief difficulty in their emotional life and in making decisions. Poor nervous habits and extreme tendency to fatigue are symptoms. Neurotic children sometimes have noticeable twitchings of the face and hands, and may show chorea even before the eighth year. Some are in a state of perpetual excitement; others are overquiet and apathetic. They are highly sensitive to the opinion of others, frequently substituting imaginary stories for the social situations with which they feel unable to cope. Obstinacy is a sign of poor volitional control rather than of a strong will, as many think. Lack of persistence in a task, and hysterical outbursts if forced to work against their choice are common, and also indicate faulty volition.

Poor physical condition is another factor. A child who is not known to be slightly *deaf* is often considered inattentive or stupid, and so treated. People are irritated at his lack of response and by degrees

build up in him an inferiority complex by the continual reprimands he is likely to receive. He may fall behind in his school work because he misses a good deal that goes on. Other children grow impatient with him, and he lacks pleasure in their company. He tends to drift off by himself and so fails to get the social training he needs. When older he may develop all sorts of suspicions and nurse a feeling of self-pity.

A child with unrelieved *eyestrain* also has difficulty in school work, and suffers the discouragement of falling behind. In addition there is a continual nerve irritation that hinders good emotional control. Headaches, indigestion, and other related ills may be induced by the eye condition, keeping the child more or less miserable all the time.

Impacted teeth may cause nervousness in any degree from mild headache to epileptoid seizures, and may thus render moral control difficult.

Undernourished, anæmic children cannot make the effort that normally healthy children can; thus they suffer from susceptibility not only to physical infections but also to undesirable moral contagions. They easily develop anxiety states, feelings of incompetence, fears. Glandular imbalance, as already described in Chapter III, is responsible for all sorts of disorders in emotional control.

Infections from decaying teeth, adenoids, bad tonsils, are the cause of varied disturbances. It is amazing how often the conduct difficulties of children brought to clinics for examination clear up when a seat of infection is discovered and the body freed from continual poisoning.

Poor Home Training. Of children referred to child-guidance clinics because of conduct disorders, *bad discipline* at home is found in from eighty-five to ninety per cent of the cases. Perhaps well-meaning but ignorant parents have rewarded the wrong tendency in earlier years, thus fixing habits which they later find it difficult to change. Or they may have so thwarted a child's naturally strong tendencies that he has been forced to find an outlet for himself. Perhaps they have been so erratic and changeable that the poor youngster really has no standards by which to understand what sort of control is expected of him. Perhaps the child's recreation has been so curtailed, his opportunity for meeting other children freely so limited, that he cannot measure up to ordinary behavior standards when the chance occurs. Perhaps he has been babied and made so dependent on parental care and authority that he has a mother or father fixation emotionally and acts as though he were socially under age.

Another poor living condition, that of the *broken home,* with one or both parents away or dead, accounts for from twenty-five to sixty per cent of the cases of juvenile delinquency, as the clinics and children's courts of various cities report. *Immorality* in the home, drunkenness, neglect or abuse of the children are readily understandable causes of poor social behavior. *Bad, vicious companions,* especially those slightly older and therefore apt to act as leaders among the smaller children, will soon corrupt a child's attitudes and teach him wrong habits. Fewer than eight per cent of the young delinquents studied

by Healy and Bronner[1] came from homes where the relationships, discipline, and companionship were good.

Sex Shock. This is another cause of poor adjustment. Lack of proper instruction at home coupled with misinformation from outside sources introduces disturbing thoughts to a child's mind. The home taboo represses his perfectly natural curiosity; and in indulging it surreptitiously in what he feels are forbidden ways he sets up an emotional conflict which predisposes to outbreaks in poor behavior. A worse form of shock is in the all-too-frequent physical exploitation of ignorant young children by older ones already developing crookedly, and by adult perverts. Sex play is carried on in secret by many children, sometimes boys and girls together; it leads to feelings of guilt and excitement, and starts habits which are very difficult to overcome. For neurotic children such experiences are particularly bad; indeed most cases of nervous breakdown in later life show a history of some shock of this sort in the earlier years.

Misgrading. A fourth factor is misplacement in school. A child graded *too high* for his rather inferior intelligence feels the strain of trying to keep up too great for him. He develops an inferiority complex and compensates in some of the ways described above. If he is retarded in school grade as befits his mental age, but is large physically, he may easily take to bullying and domineering over his classmates. Later he may become a truant because he

[1] W. Healy and A. F. Bronner, "Delinquents and Criminals, Their Making and Unmaking," pp. 125-129. The Macmillan Company, 1926.

dislikes school, where he is a misfit. A superior child already well-advanced in school, who is small in size with physiological and chronological age the same, may find it a strain to compete with the older, larger children in their athletic recreations. He is likely to compensate by overemphasizing his bookish superiority, to retreat into himself as the introvert does. If the older children make allowance for him in their play he begins to consider himself a special case all around, and develops a superiority complex. A child of *superior intelligence* who is *in the ordinary grade* for his chronological age is never called upon to do his best work, or to put out any considerable effort. By puttering along at problems that are too easy for him he slides into habits of dawdling, shirking, inattention, and never learns the value of hard work. Or else he is bored, and learns to dislike school, his discontent showing in numerous antisocial acts. Or he is bright and active enough to invent original occupations for himself which appear to the nonunderstanding adult as sheer mischief, earning him many a reprimand, and generating antagonism between him and the representatives of law and order. Many young delinquents straighten out when a mental test is followed by their being advanced in grade to where they will be fully occupied in maintaining their level.

Case Work. Let us consider each child, then, as an individual problem, noting all the symptoms possible. We should investigate the home conditions in detail, inquire into the family history, get an account of his physical development and present condition, find out what he is doing at school, with whom he plays and where. Experts will assist by giving a phys-

ical examination and a mental test. A psychological examination by an expert should be given if the facts brought to light do not clearly indicate the source of the trouble. At a good child-guidance clinic the whole personality and attendant circumstances are studied; a diagnosis can then be scientifically made and treatment outlined which will need the coöperation of all interested in the child's welfare.

In general, what share in the treatment will the Church School teacher have? By frequent consultation with the parents the teacher can be sure that home and school are working in harmony. Mother can report how well the ideals inculcated at school seem to be functioning in shaping the daily habits of the child. She may suggest moral needs of which she is only too well aware but which have not been in any way touched on in the school's program.

The child's own interest in health can be given the Christian sanction. Reënforce the idea that we expect him to be healthy in body, healthy in mind, healthy in behavior. Bad conduct may be *explained* by bad physical condition, but a child must not *excuse* the former by the latter; rather must a remedy be promptly sought for both.

The advent of a new baby at home may be happily and reverently used to tell the wonder of life's beginnings, of the care necessary to preserve life, of the importance of keeping fathers and mothers—future ones, too—well and strong for the new lives to be.

Attention must be centered on concrete instances of good adjustment. The conventional, vague thought of "being good" can be replaced by such definite statements as "I didn't want to come when mother

called, but I couldn't pretend I didn't hear; so I said, 'Yes mother,' and ran home"; "I felt cross but I tried to speak pleasantly." Without duplicating the Pharisee's self-congratulatory prayer in the Temple, which our Lord describes, could not our children be helped to think through the day's successes and failures, with due thanks for spiritual aid, confession, and promises to try harder next time? This should direct them to face realities rather than to camouflage, and consciously to set their purposes in line with their heavenly Father's so far as they understand them.

Book Study

1. Explain the following terms: introvert, compensation, inferiority complex, rationalization, "sour grapes," mechanism. Illustrate each. Look up in the glossary any terms you do not know.
2. How is Robert's case different from Edward's?
3. What different suggested causes for stealing are given?

Additional Reading

1. Pages 269-273, 276-286, 291-295; Chapters XIV; XV.
2. Chapter XIV; pages 275-278.
3. Pages 200-212.
5. Pages 131-133.
7. Pages 36-45; Chapter V; pages 182-186, 191-292; Chapter XIV; pages 228, 229.
10. Chapters XXVIII; XXIX.
11. Pages 133-135, 150-153, 222.
14. Pages 92-98.
15. Pages 289-302, 306-310, 321-329.
17. Pages 35, 36, 201-212, 217-219, 231-248, 296; Chapter VII.
18. Pages 226-240.

For Discussion

1. What is the danger of holding a child up to ridicule?
2. What can be done for a child who shows infantile regressions?

3. Some people try to shame introverts into facing realities. Is this a good plan?
4. When a child has had an unpleasant experience should we tell him to forget it?
5. What would you suspect is the real difficulty when a child is exaggeratedly honest? Unusually rough and boisterous?
6. How is a dislike for a teacher apt to influence children's conduct?
7. Should you reason a child out of excessive fear?
8. What is a truer sympathy than laughing or crying with a child?
9. When a child has made a failure what should we do? Comfort him by saying that it doesn't matter? Rebuke him? Agree that it was too hard and he need not try that sort of thing again? Laugh at the mistake? Tell him not to mind, as others have made worse ones? Something else? Why?
10. What clinics are there which you could utilize for your difficult children? Where are they located?

CHAPTER X

HELPS IN CHARACTER BUILDING

Fore Exercise

1. How far can morality be taught by exhortation?
2. Make a list of twenty to twenty-five habits of courtesy. Be specific. Examples: When asking for something, we say, "Please." When a boy enters a building, he removes his hat. When a guest comes, we offer him the best seat.
3. Consider these facts:

   (*a*) A recent study as to the source whence children derive their idea of God showed that the parents had over two hundred times as much influence as the Sunday School teachers.

   (*b*) Hartshorne and May found that younger children cheat less than those ten to twelve years old; that the more intelligent children cheat less than the less intelligent; that children who attend Sunday School do not appear to cheat less than those who do not attend; that where children's promotion and advancement depend on their reporting on themselves, with no outside check, deception increases.
4. Ask two seven-year-olds and two eight-year-olds the following questions. Use exactly these words, make no comment, and bring the answers they give to class: "What is the thing for you to do when you have broken something which belongs to some one

else? What is the thing for you to do if a playmate hits you without meaning to do it?

Group Survey

1. What prayers are the children accustomed to use at home? Do they use set forms?
2. Think of ten or more children you know. If possible, all the class should select the same ten children. Arrange them in a rank order for each of the qualities suggested below, and as many more as you may wish to add. Score the one who possesses most of the quality 1, the next 2, the next 3. Score the one who possesses the least of the quality, or who is most like the adjective after "not," 10, the next lowest 9, the next lowest 8. Score the middle four simply M. Arrange your ranking scores as shown in the table below. Here Amy is the most courteous, Jim the least; Billy is the most truthful, Doris the least, and so on. Contrast the total estimates of Amy and Jean, of Billy and John. Would you like Mary? Frank?

	Amy	John	Nora	Frank	Bob	Mary	Jim	Doris	Billy	Jean
Courteous; not rude	1	M	M	2	M	9	10	8	3	M
Truthful; not deceptive	3	9	M	M	8	M	M	10	1	2
Cautious; not heedless	M	M	1	2	8	10	M	M	3	9
Persistent; not vacillating	3	9	10	1	M	M	M	2	M	8
Attentive; not careless	1	8	M	3	M	9	M	2	M	10
Courageous; not timid	M	M	10	M	1	2	M	8	3	9
Obedient; not defiant	M	8	2	3	M	9	M	M	1	10
Even-tempered; not unstable	M	M	3	2	M	9	8	M	1	10

Character

Constituents of Character. After all, of what does character consist? It consists, in the main, of habituated lines of conduct. Behind these *habits* lie the sep-

arate *deeds* that go to make up the habits, the *thinking* that has guided these acts, the *purposes* and motives that inspired them, and the *attitudes,* emotional and thoughtful, that have developed along with the habits of action. For some of these it would be an easy, though tedious, job to list acts of children of six, seven, and eight that may help us to measure the capacities of children of these ages. A tentative measure of guidance for the teacher can be obtained by such evidence as points to a general attitude of cooperativeness on the part of the child. A few moral ideas have been incorporated in the far-famed intelligence tests of the Terman revision of the Binet scale, as, for instance, the reactions of children to questions such as those given in fore exercise 4 above. An ordinarily intelligent child of eight should at least know how to respond to these questions, whether he actually acts upon his knowledge when occasion arises or not. With a higher order of intellect better self-direction is possible, too, and better social leadership.

There are a number of important factors in character modification. Emotions are important, for they influence motives, govern choices, and intensify for a child the results of his actions. The imagination is important, for with its aid children begin to picture consequences ahead, and so get the training in foresight which is so necessary in weighing the values of proposed courses of behavior. Power to decide is obviously an important constituent in character-building, as is also the "stick-to-it-iveness," or perseverance, that is not deflected from a purpose by obstacles. A good intellect is important, too, for through the intellect ideas are more clearly grasped

and information is more easily gathered. Thus the intellect helps to form the ideals which in turn influence conduct. These inner forces have already been modified, of course, by the training already received; so the teacher deals, not with pure, original nature, but with a mixture of original nature and acquired habits and interests, and with ideals, made up of ideas combined with attitudes, already partly formed.

Modification. By this we mean, of course, making changes. All learning might be described in terms of the character and rate of change. While we can say what sort of achievement in spelling or arithmetic it is fair to expect from a child in the first three grades and can measure him by a standard and promote him or not according as he approximates that standard, we have little else but opinion to guide us, as yet, in saying what definitely to expect from a child in the way of character achievement. Still less have we developed any way of measuring whether or not he comes up to a normal standard. All we customarily rely upon is the consensus of opinion that Mary shows evidence of being spoiled, that Elizabeth is unusually well-mannered, that Harold has little idea of playing fair, that Ralph is rude, boisterous, and tiresome, that Frank is as good as his name, that Alice is seldom to be relied upon. It will be a great step in advance when we have standards of character defined, and can objectively rank children with regard to them and with regard to their progress, as we now rank them for ability and progress in English composition.

Let us review the means by which modification is brought about: *First,* it is brought about *casually,* as, in children's play, certain results follow naturally cer-

tain social attitudes. *Second,* it is brought about *purposely,* as adults deliberately take means to influence children. Some of these means of dealing with instincts have been outlined already; see the end of Chapter II. Other means are: (*a*) presenting ideas and appealing to the imagination so that action is likely to follow; (*b*) giving children opportunity to make decisions and seeing that they experience the result of their choices; (*c*) seeing that they assume responsibilities such as are fitted to them; (*d*) training them in self-control rather than attempting to direct them all the time; (*e*) seeing to it that they meet groups of various sizes, and of various sorts of people. Not all must be children, for instance, nor, ideally, all of one degree of culture, of one race or economic status, since Christian social behavior can be learned only through making responses to various sorts of social situations; (*f*) fostering group action; (*g*) helping children to form habits such as enter into a desirable character. Some of these we will take up in greater detail.

Morality Defined. One definition of morality is the intelligent choice of habits of action for the good of the group. This will repay analysis. *Intelligence* is to-day measured by the mental age. A child with subnormal memory cannot profit well by the results of previous experiences; he will learn slowly. With poor power of attention he cannot keep his goal idea in mind, nor set himself resolutely to overcome difficulties. He will judge poorly, and, because limited in power to compare, analyze, and weigh values, he will form few ideals. Practically, this means that we must take each child on the mental level where he is, not expecting from those mentally young more than they can

normally achieve. Relatively great progress in the moral realm should be expected from those of superior mental ability.

Choice by the individual implies a growing freedom from blind obedience to authority. It necessitates throwing on children the responsibility for shaping their own conduct and finding out for themselves the rightness and wrongness of it. Such a course will mean that children will feel to the full the consequences of what they choose. Now, before a child is eight, as we have seen, though the attention span is increasing and memory and imagination are improving, there is very little ability to generalize from particulars. Compared with adults little children have not much foresight and not much hindsight, either, in reconsidering events and picking out the real reasons for success or failure. We must remember how concrete-minded they are and how apt to pick out a superficial similarity instead of the real causal connection. Here guide their judgment, helping them to see why things went wrong and how they can be improved next time.

Habits of action might well include attitudes, since they are habits of feeling. For seven-year-old children the thoughts "habits of courtesy" and "honest habits" are unintelligible abstractions. A habit is a specific thing done constantly in response to some specific situation. Just as a potato is "what you eat at dinner" (a reply you probably received in the fore exercise to Chapter IV) so "to be polite" is, likely, "to say thank you," "not to push." The answers are quite right, as far as they go. We can help the children to go farther, first of all, by being clear in our own minds

as to what more we ourselves mean by habits and attitudes. Hence, the value of lists of habits such as you worked out in the fore exercise above. Second, we can be very concrete in dealing with the children. Tell them exactly what is required; tell them what to *do*, not what to *be*, naming the occasion and the way of behaving. Louise was worried because people called her rude. "Don't be so rude when you talk to people," had the chief effect of developing timidity and reluctance to talk at all. Not until she was eleven years old did she discover that when she said "Yes, Miss Littlefield," instead of blunt "yes," the surprised look did not come in people's eyes. How much more helpful to her development if simple directions had been pointed out earlier!

Third, we can help toward the understanding of an ideal by tying up every concrete instance which bears a relation to it. Thus: "It wasn't honorable to be late and keep people waiting." "We own up when we've spoiled anything, if we are honorable." "When we promise to do anything we must do what we said we would, whatever happens; for that is honorable." Thus we not only clarify the children's ideas, but also help to broaden the ideal. Fourth, a habit needs plenty of practice to perfect it. Knowing what to do, without doing it, and doing it often, will never produce moral character. Here is a serious handicap for the Church School, with its limited time, which is often given up to talking alone.

For the good of the group is an important concept to form. We have seen in Chapters VII and VIII how essential it is for children to have group experience if they are to learn the true relation of the ego to others.

At six or seven our children feel the family group as an entity, and can consider the welfare of a few playmates. At about seven and a half, and more clearly after eight, their group consciousness extends to a little circle of six or eight intimates and a larger group with whom they have a loose connection.

Their way of considering the good of the group is, first, to exclude from it rather emphatically and promptly children who upset its good fellowship; second, to remember what things they do not like done to them individually and applying that thought to the larger self, the group—what we call the Silver Rule, the inverse of the Golden Rule. From these simple, natural beginnings, we must help them to develop, not forcing their growth, but making it sturdy. It is of little use to call on motives they do not appreciate; indeed, we may foster a sort of hypocrisy by so doing. They cannot as yet think quickly or choose wisely and constructively in a new situation. Allow time for free consultation as to how we, as a group, can improve upon our last experience, can plan to give pleasure to another group, or follow our own project with varied contributions from the several members. Thus we train children in the principles of the Golden Rule.

The Work of the Church School

Sane Attitudes. Morality has elsewhere been defined as the appropriate issue of thought and emotion in conduct, which reminds us that emotions and attitudes are most powerful incentives to behavior. In this field our work in the Church School is very important. We can *set sane attitudes* which will have per-

manent effect on character; we can counteract prejudices, arouse interests, direct enthusiasms.

In the formation of desirable or undesirable attitudes our *own emotional behavior* is more potent than we realize. Quick indignation at hearing of a wrong strikes home when a calmness about it gives the impression that it is not worth thinking about. We shall fail if we try to cultivate reverent behavior during worship by using wild gesticulations and continued movement up and down the platform, or by introducing facetious comments on the hymn-singing. If we do not whole-souledly exhibit the attitudes we wish to develop, it is unlikely that the children will understand what we expect them to do.

Stories that awaken the children's imaginations and stir their sympathies are of course very valuable in interpreting human experience to them, and so helping to formulate ideals.

Supervision. We have not much opportunity to supervise children's behavior in ordinary life situations. Out of eighty-four waking hours in a week, twenty-five are spent at school, twenty-one or more in play, eighteen or so in eating, dressing, and undressing, two at the moving-picture theater, the rest in most varied occupations. What life effect can one hour under "religious" influences have? Furthermore, in the United States only about one Primary child in four is enrolled in any religious school. Of those enrolled not all attend. (What is your proportion of attendance to enrollment?) Perhaps a fair estimate is that one child in five gets twenty hours a year—that is, less than two of his waking days—of direct Sunday

School influence. What effect can we expect to have on child life in general?

Coöperation. True, our Church Schools are but one agency in child development. Our aims are high and our contribution is unique, but our opportunity measured in time is limited. Therefore it is important to ally ourselves in whatever way is legitimate with the home, the day school, social workers, public health authorities, libraries, recreation centers, child-guidance bureaus—whatever individuals and organizations are striving to realize life at its fullest and best. What form the alliance will take will depend on local conditions. Our prime need is to coöperate. In these complex days the church is no longer the one and only center of interest for a community, as it was, for instance, in a village in the Middle Ages. To-day there is danger of its standing off by itself and thus suggesting to children as well as to all too many adults that religion, which it represents, is also separate from life. It is not necessary for every church building to house a milk station, a gymnasium, and a library, thus duplicating the work of social agencies in the neighborhood. Coöperation means teamwork, differentiation of activity. However, all activities must be consciously related to the activities of others, and directed towards the same goal. In this field we still have much to learn; our own group feeling is still too limited.

It is well to coöperate with the *home*. Every Church School, besides urging home visitation on the part of the teachers, should encourage some sort of parent-teacher club, if it is to do understanding, effective work. As was suggested in the last chapter, you may

well ask the parents what specific help they expect from you in their task of training in Christian character. In addition, you may ask them to watch and report to you any effects of your teaching they may observe. If the homes supplement and reënforce your aims, then conditions are ideal. When parents are indifferent you will have an uphill task. It is somethig that the children have been sent to school at all. Lack of knowledge of what is being attempted is often a cause of indifference; so a campaign of information may be politic. Perhaps you work in a district where poverty, vice, lack of knowledge of American customs, or other causes seem to separate parents from their children. In such neighborhoods children are often drawn into the school almost without the parents' knowledge. Even so, you can find points of contact with the homes. Hygiene classes or entertainments are fruitful beginnings which can lead on to talks about the complex questions of sex education, child-training, life work, about God and death.

One means of coöperation with *the school* is a greater correlation of curriculum material. We should know what is being taught in nature study, for instance, in story material, and in music. Especially, we should consult the teachers and principal about the characteristics of the children as revealed in their daily work and enlist their sympathies in the campaign for character formation which we desire to carry on with their help. They could help us immensely in matters of methods of teaching, for which they have had so much more preparation than the average Church School teacher.

It is rather beyond the province of this book to go into detail concerning methods of coöperation with all the various agencies named above. A discussion on the matter with reference to the possibilities in your particular community will undoubtedly be most profitable.

Investigation. Along with the duty of coöperation comes that of investigation. In most of our preceding chapters the importance of investigation has been emphasized. Upon the results of these investigations, in which the coöperation of other agencies is usually needed, will depend the type of coöperative treatment given to any particular child.

Suppose we have a child who develops a habit of teasing, for example. Our investigation will follow these lines: Does he do it all the time? Is it some special child he teases, or anyone, indiscriminately? When did it start? What had happened to him in the few weeks before? What special provocation makes him tease? Does the teasing always take place in the same locality? at the same time of day? Does he use the same methods, or constantly devise new ones? In what does his pleasure seem to consist? What does he gain by it? Is his teasing accompanied by physical cruelty? What is the emotional reaction between him and his father? his mother? his brothers and sisters? What ages are the brothers and sisters? What is his mental age? Is he large or small for his age? Has he any special nerve irritation?

The answers to these questions and more that we might include in our study of him would give us an insight into the motive that inspires the antisocial act. It might be jealousy of a younger child who seems to

displace him in mother's affection. In that case reassurance of love, with mother treating him as an old, valued friend (not a dependent, young one), whom mother can consult as to ways to provide for the others' health and pleasure, will usually relieve the situation. It might be compensation for an inferiority complex, in which case providing some channel through which the child can successfully express himself will redirect him safely. It might be an early form of what later develops into a sex perversion, namely, the deriving of pleasure and excitement from seeing others suffer. Such a child may need an experience of sharp suffering himself and removal from contact with those weaker than he is, as a preliminary to learning methods of pleasure-getting that will bring pleasure to others as well as to himself. Teasing may be simple, indiscriminate overflow of high spirits, plus the delight of being a cause of violent reactions in others, plus a crude sense of humor. Substitution of other exciting occupations in which a child can produce quick results is necessary; then must come a gradual refining of his ideas of what is amusing.

Again, there is no one formula. Investigate first; then treat, obtaining all the coöperation possible.

Treatment and Help. It is vital to gain a child's confidence if you would be of help to him. If you are unable to do that try to find some one who can, and work through that person. Not every adult, even if he has good will and experience, can handle every sort of child. Sometimes dislikes intervene, submerged reasons on either side which prevent confidences. Suppose that you have been successful in getting a child's confidence; what then? Simple talks about the nature

of his difficulties, his successes and failures, will convince him that you have his interests at heart. Exclude the exhortation, the goody-goody talk and the sentimental heart-to-heart conversation, to none of which a healthy-minded child will listen if he can help himself. You must be calm, businesslike, friendly, analytic, and objective. It is not the child who is wrong, but the thing he does. Take for granted that his intentions are sensibly directed; find out with him what went wrong and why. Agree upon some signal, some reminder of what is now decided on as the better thing to do, so that when the time comes he will not only know what to try for but have it brought to mind opportunely. The group will profit by these simple, clear discussions, too; but they must be brief, to the point, and thought-provoking, to hold their attention. Otherwise they develop a protective deafness to the homily which rambles on and on, and is delivered with a "holier than thou" attitude. It will help you to remember your own pranks as a child, your humiliations at defeat, and the mistakes you made even yesterday.

Helen, who figured in one of the cases in the last chapter, evidently needed a legitimate way provided by which she could win her fellows' esteem. Search for her abilities, give her a chance to use them, reward her by outspoken appreciation. Give her little exercises in honest dealing, too. Wilfred needs to be treated as his age demands rather than punished as the small child he simulates. See that he gains nothing whatever by his tantrums, not even an audience. Find some way for him to take responsibility as a "big boy," and some way for him to function with others successfully. Alice

and Ethel must be given outside expression for their imaginations. Can they tell stories to entertain others? devise dramatic play for the group? Like Robert, they should be encouraged in physical activities, with easy success arranged for them which will attract them to repeated effort. John and Frances must be made to see facts in a true light, and to state facts in a sportsmanlike way. Margaret's statements should be checked up; her procrastinations should be unearthed and a remedy for them agreed upon. Penetrate every excuse to the lie or the truth behind it. Accept any truth gladly, even if derogatory to her, but frown upon every evasion. Janet, too, must be led to face the facts as they are, to question whether she is quite square with herself and her mother.

It helps us to get a relative idea of our group's standing if we make a ranking table of the children such as was explained in the fore exercise. So far as our judgment is valid and reliable it serves as a relative measure of each child in the group. When several judges pass upon the same group the pooled and averaged results form a very valuable estimate of character. This sort of thing should not be shown to little children, however; we do not want to suggest invidious comparisons. For them, a chart of progress is preferable. We use such charts in our systems of stars or badges that indicate successful achievement in habits the children are learning to form. We must be very careful that an award is not made without an objective test, a check-up to decide whether the child really deserves it. As pointed out in the fore exercise, we put a premium on deceit when we allow the children to find that they can get recognition, prizes,

privileges, by simply saying they have earned them. If the habit formation being undertaken involves daily records, then father's or mother's aid must be enlisted to guarantee the accuracy. Here is a valuable means of coöperation.

A few generalized suggestions are listed below. You would do well to think out specific illustrations for each.

See that nothing pleasurable is gained by a poor reaction.

Reward good reactions.

See that rewards come very soon after the deed.

Never repress; find a substitute outlet.

Analyze errors in conduct.

Judge objectively.

Never be shocked at what you discover.

Provide a way for each child to experience success in his endeavors.

Cultivate a sense of humor in yourself and with the children.

Relieve any poor physical conditions.

Give sex information, simply and clearly, with an attitude of reverent interest.

Throw responsibility on the children.

Give them practice in making choices, and abiding by them.

Give them opportunity to learn what ownership is.

See that they meet groups, more groups, different groups, larger groups.

See that all have adequate play opportunities.

Encourage athletic activity.

Assist them to face realities, never to shirk.

Help them to try again.

See that they avoid overexcitement, worry, strain, fatigue.

Chart their progress.

For Discussion

1. Among the principles of habit-forming we find the following:

   (*a*) Make the idea of what is to be done, and the goal to be reached, perfectly clear to the children.

   (*b*) Appeal to the best motive that will work.

   (*c*) Provide opportunity for practicing the habit immediately after its explanation.

   (*d*) See that success is likely to attend the first efforts in the right direction.

   (*e*) Allow no exceptions until the new habit is well rooted.

   (*f*) Make the results of the right action definitely pleasant to the child. See that a lapse brings discomfort.

   How could you carry out these principles with regard to habits of coming to school on time? of sharing possessions generously? of telling the truth?
2. What has the Primary Department done this past year that will train the children in attitudes of love?
3. What programs can you devise for a parent-teacher club meeting for your Primary Department?
4. Suggest definite ways of coöperating with the agencies mentioned in this chapter.
5. Discuss the ranking table which you made.
6. How does your school provide training in learning to act as a Christian acts?

Book Study

Collect from any previous chapters other suggestions as to help in character-training.

Additional Reading

2. Pages 139-157, 186-190, 196-199, 203, 204.
4. Chapter XIV.
5. Pages 49-59, 117-119, 179, 180.
8. Chapters VI; XII.
11. Chapter I; pages 270-273, 287-292.
13. Pages 119-123.
14. Pages 299-307.

GLOSSARY

ADENOIDS. An enlarged mass of adenoid tissue in the upper pharynx, preventing nasal breathing.

ADRENALS. Two glands, one near the upper end of each kidney.

ANÆMIC. Deficient in blood, or in red blood corpuscles.

ANTHROPOMORPHIC. Attributing human form to God.

CHOREA. A nervous affection shown in muscle jerkings; St. Vitus' dance.

CHRONOLOGICAL AGE. Time elapsed since birth.

COMPLEX. A group of ideas and emotions producing mental conflicts and abnormal states.

DISUSE. A method of changing tendencies to action by withholding the stimulus that usually induces them.

ENDOCRINE GLANDS. Glands without ducts, whose only known function is to secrete their products directly into the blood stream; such are the pituitary, thyroid, adrenal.

ENURESIS. Lack of control of the bladder.

EPILEPTOID. Like epilepsy in the symptoms of violent convulsions.

EUGENICS. The science of improving offspring by the application of the laws of heredity.

INHIBITION. The act of repressing a mental or emotional process.

I. Q. Intelligence quotient. The mental age divided by the chronological age.

INTROVERT. A type of personality that turns in on itself, ignores stimuli from the objective world, is constantly on the defensive.

MASTURBATE. To get pleasurable excitement from handling the sex organs.

MENTAL AGE. A child's score in intelligence tests in terms of the age at which average children make that score.

METABOLISM. The sum of the processes or chemical changes concerned in the building of living protoplasm from food and in the breaking down of protoplasm into simpler compounds with the liberation of energy.

NEUROTIC. Predisposed to nervous disorders.

OBSESSION. A fixed idea which the individual cannot banish.

PHOBIA. A morbid, excessive fear of some particular thing.

PHYSIOLOGICAL AGE. The general development physically in terms of the age at which average children are so developed.

PINEAL. A tiny cone-shaped gland at the base of the brain.

PITUITARY. A pea-sized gland just below the pineal.

PUBERTY. The age of sexual maturing.

RADIOGRAPH. An X-ray picture.

REFLEX. Involuntary action when sensory nerves are stimulated.

REPRESSION. Forcing back the natural response, usually the emotional one.

SUBLIMATION. Replacing a lower form of response by a higher one. Lifting a tendency to a higher plane of motive and emotional control.

SUBSTITUTION. Changing the response to a situation.

TABOO. A prohibition, a refraining from conversation about anything.

THYMUS. A large ductless gland in the chest over the trachea and heart.

THYROID. A large ductless gland in the neck.

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